THE CHURCHMAN.

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POETRY.

For the Churchman.

MR. EDITOR,—The lines below are at your service, if you think them worthy of an insertion in your paper. They contain, as you will perceive, forty stanzas, or one for each day of the season they commemorate.

LENT.

1.—FORTH from Judea's olive hills
And smiling valleys gay,
Where bright and cool, the little rills
Go sparkling on their way;—
(How many memories pure and dear
Gush up among those waters clear!)

2.—Forth from the city's busy throng
With worldly pomp elate,
Where cold neglect and cruel wrong
Sit at the poor man's gate,
Where Mammon lifts his brow of pride
Ev'n at God's altars deified;—

3.—Forth from all innocent delight,
All social converse free,
The eye of Friendship beaming bright,
The voice of Sympathy—
The Saviour turned his pilgrim feet
The lonely wilderness to greet.

4.—Down on the bare and burning sand
He bowed his suppliant knee,
And patiently his spirit manned
To meet the agony,
The human dread, the mortal fear
That shroud his hour of darkness near.

5.—Long vigils, fasting, earnest prayer
Had touched that brow so meek,
And cast their shadows mild and fair
Across his wasted cheek,
While from the pure and steadfast eye
Gleamed forth th' incarnate Deity—

6.—When to his side the Tempter pressed,
And flushed with triumph high,
First to the fainting flesh addressed
His potent witchery;
Nor deemed that God's strong "word" could bless
The hour of Nature's feebleness.

7.—Then to the temple's pinnacle
His eager steps he bent,
While Jesus following, calm and still,
Toiled up the steep ascent.
Vain hope! down from its holy height
To cast that perfect soul so bright!

8.—The tempter smiled—though deadly hate
Glared from his lurid eye,
When weary, crushed, and desolate,
He saw the Saviour lie,
The desert echoing back his moan
In human helplessness, alone.

9.—For Christ, now throned in glory high,
While sojourning below,
Was Man in every sympathy,
In weakness and in woe;
How bounds my heart with ecstasy
To own the dear fraternal tie!

10.—Then rise, my Soul, in meekness strong,
Follow thy Saviour near,
Nor deem the desert pathway long,
Though desolate and sere;
Fresh fountains of eternal grace
Are springing in that lonely place.

11.—All holy musings, fasting, prayer,
Shall bring thee on thy way,
Till thou in living waters clear
Shalt wash thy sins way—
And in that sacred lone recess
Put on thy robes of righteousness.

12.—Then onward to the mountain's brow!
There, like the Lord of Life,
Thou too must meet thy mortal foe,
Nor falter in the strife.
Unearthly terror reigns around
That high mysterious battle-ground.

13.—For still, though changing years have cast
Their shadows o'er its form,
Uplifts that mystic mountain vast—
Its head above the storm—
Still from its rocky peaks so rude
In everlasting solitude.

14.—Ev'n now the smiling landscape glows
In fadeless beauty green;
Again the baffled tempter throws
Enchantment o'er the scene.
In vain this charm'd and dazzled eye
Would shun the gorgeous pageantry.

15.—Before my eager heart this hour
Earth spreads her banquet wide,
Her wreath, her pomp, her mighty power,
Her glory and her pride,
Come thronging on my 'tranced sight
In all Life's noontide splendor bright.

16.—Proud Mammon's golden temples gleam
In wondrous beauty there,
And Fame's ten thousand trophies stream
Along the sunny air;
While Pleasure's banner, broad unfurled,
Waves gaily o'er that fairy world.

17.—And lovely on the hill-side seen,
Those trees of knowledge fair
Bow down their clustering branches green,
Fain would I linger there,
Ere yet Youth's summer sunshine fade,
And rest me in their pleasant shade!

18.—And fairer still, Love's sacred flowers,
The heart's dear blossoms frail,
Deep in Earth's lone and lowly bowers,
Shed fragrance through the vale,
Upspringing in the forest-glade
In angel loveliness arrayed.

19.—Ah! false and vain that magic lure
To youth's gay fancy given,
Though bathed in light serene and pure,
Soft as a dream of heaven!
My trembling spirit knows full well
The demon's strong and subtle spell.

20.—Yet tempered with a stern alloy
That spell's enchantments come;
Have I not seen its first fresh joy
Pass from my childhood's home,
With him who never more may stand
Blessing his gathered household band?

21.—Ev'n as I gaze, methinks a change
Fleets o'er the pageant fast,
Like that dread shadow, cold and strange,
The darkest and the last,
When fails this dull and quivering breath,
That settles on the brow of Death.

22.—Alas! that stern and angry cloud
Must dwell forever there,
Veiling the glorious vision proud
In shadows of despair;
The awful darkness of the tomb
Frowns in its deep and sullen gloom.

23.—Then let me turn a loftier gaze,
Up to that blue abyss,
Where shine Thy pure and holy rays,
Oh Sun of Righteousness!
Touching those earth-born clouds of fear
With glory from a brighter sphere.

24.—Come, pour Thy warm and cheering beams
Full on the rugged way
Which, spurning all its earth-born dreams
My soul doth choose this day;
Seeking the path that Jesus trod,
So may it lead me to my God!

25.—Unmindful of each pointed stone
That wounds my weary feet,
My tranquil heart with Christ alone
Shall hold communion sweet,
Still pressing onward by Thy side,
My friend—my comforter—my guide!

26.—My feeble steps shall never fail
Nor loose the narrow track,
Though tottering through that dreary vale
With Death's grim horrors black,
So thou, my Saviour, linger near
To guard me in mine hour of fear.

27.—Thine everlasting arm shall bring
Almighty succor nigh,
Thine everlasting ear, my King,
Shall list my suppliant cry,
When faint and sad, my drooping soul
Yet struggles bravely to its goal.

28.—Far in the distant future seen
That land of promise gleams;
Its smiling landscapes, gay and green,
Look lovely in my dreams,
When ministering angels come
With tidings from my heavenly home.

29.—Oh! sweetly on my charmed ear
There steals a spirit voice,
In gentle accents, mild and clear,
It bids my soul rejoice—
Louder and deeper swells the sound,
Piercing the grave's still night profound.

30.—It is the echo of that cry
Which rose above the storm,
When unto death, on Calvary
Bowed down Thy sacred form—
'Tis finished! o'er a world set free
Burst forth celestial harmony!

31.—'Tis finished! Angels in their place
The notes of praise prolong,
And all the realms of Time and Space
Re-echo to their song.
Still speed those words of love and might
On through the boundless Infinite!—

32.—When shall these cold lips, touched with fire,
Their tuneful tribute bring,
And loud amid the angel choir
Their pealing anthem ring?
While every heart-string quivering high
Thrills to the wondrous harmony!

33.—When shall my soul unfold her wings
And haste her upward flight,
Where shines Thy palace, King of kings,
Far in the realms of light?
When shall I gaze [illegible]
And dwell with Thee forevermore?

34.—Thou that didst spurn the world's renown
In holy meekness brave,
Choosing the cross, the thorny crown,
The agony, the grave—
Thou that didst yield thy mortal breath,
And ev'n in dying, conquer Death—

35.—Thou that still bendest from Thy throne
The lowliest paths to trace,
This hard ungrateful heart so lone,
Is but a desert place.
Come with thy presence pure to bless
The barren, thirsty wilderness.

36.—Come in the cloud, when fierce and high
Wild Passion's sun doth blaze,
And all the burning waste grows dry
And sere beneath its blaze—
Come in refreshing showers of grace—
Come in soft dews of holiness.

37.—Come with Thy chastening rod, and smite
The cold unyielding rock,
A thousand fountains fresh and bright
Shall answer to the shock—
Deep wells of Love, unstained by strife,
Spring up to everlasting life.

38.—By those reviving streamlets nurst,
How many blossoms rare,
Shall into life and beauty burst,
Repaying all Thy care!
And every blooming wild flower free
Is consecrate, O Lord! to thee.

39.—My every earthly hope and bliss
And earthly love be thine!
My every dream of blessedness
I offer at Thy shrine.
Oh! make them, by Thy heavenly grace,
Meet for such high and holy place.

40.—So may Thy spirit dwell within
My heart of hearts alone,
Till broken all the bonds of sin
My soul is all Thine own.
Then take me, Lord, to dwell with Thee,
And sing Thy praise eternally. W.

From the Church Intelligencer.

Proposed Division of the Parish of Leeds.

The following pastoral letter from the Rev. Dr. Hook, Vicar of Leeds, to his parishioners was issued on Friday. It is not necessary for us (*The Leeds Intelligencer*) to do more than to lay this lucid and able document before our readers; the deeply interesting and important subject which it unfolds, the noble sacrifices it proposes to make, and the truly Christian spirit which it breathes throughout, will, we are persuaded, commend it to the serious attention not only of the Churchmen of Leeds, but also of the kingdom at large. In the emphatic language of Dr. Hook—"We must never rest until we have provided for every poor man a pastor, and for every poor child a school."

TO THE PARISHIONERS OF LEEDS.

My Christian Friends and Brethren,—Nearly seven years have elapsed since I was called by the Providence of God to labor among you as the Vicar of this important parish. And if under any circumstances, the difficulties and responsibilities of the pastoral office are great, it will be admitted, when the extent and population of this parish are taken into consideration, that in my case they have been peculiarly so. At an early period of my residence among you I became sensible that as a new Diocese had been constituted, so a re-organization of this and of other large parishes in a similar situation had become necessary. From time to time I have had communications upon the subject with the Lord Bishop of the Diocese, and expressed myself prepared to make the necessary sacrifices for the purpose. But I paused before I decided upon acting, deterred on the one hand by difficulties apparently insurmountable, and on the other by an anxiety not to adopt a temporary expedient, or a partial measure. When, however, the act of the last session of Parliament "to make better provision for the spiritual care of populous parishes" came into operation, I perceived that, by the endowments it provides and the facilities it affords, most of my difficulties would be removed, and that an attempt to restore that ancient parochial system, and that personal relation between each pastor and his flock which the Church contemplates, would be no longer impracticable.

The population of the parish now amounts to 152,054, and it contains, besides the parish church, 20 other churches or chapels of ease. And, this being the case, it may be useful to state the process by which it has been brought to its present position, that thus you may see the principle upon which I act, and the end at which I aim.

According to the original constitution of the Church, the Bishop, as the pastor of the flock, is bound by his office to oversee each individual of his Diocese; and when missions are first established and the number of Christians is small, this he is able personally to do. Our own Church was first established by a Missionary Bishop attended by Priests and Deacons, acting immediately under him, but having no distinct cure of souls. But when many were converted, and the Church became nearly coextensive with the nation, the Bishops were obliged to do by deputy what they could no longer personally perform; and Dioceses were subdivided into parishes, in which the Bishop of the Diocese placed a clergyman of the second order in the Ministry, not only to discharge the duties pertaining to that order, to preach and administer the sacraments, but also to superintend the people, the Bishop reserving to himself the superintendence of the Diocese generally, and of the clergy in particular.

Now you will here observe, that the principle upon which parishes were formed was that each parish Priest might be able personally to have the oversight of each member of his parish, acting himself under the immediate superintendence of the Bishop.

It was on this principle that Leeds was constituted a parish in the Saxon times. We are told by Whitaker that the town contained a population of not more than a thousand souls; and though the district attached to it was extensive, being thirty-two miles in circumference, yet, as is the case in times of insecurity, the people dwelt generally in the town, and therefore one pastor was sufficient for the oversight of the whole parish.

It was thus that the Incumbent of the parish church became invested with the cure of souls throughout the parish; and in those rights and privileges, first conferred upon him by the Bishop, and then ratified by convocation, he is protected by the laws of the land.

[illegible] formed in the surrounding districts, the inhabitants of which were naturally desirous of having places of worship nearer home. Hence chapels of ease were erected, and clergymen, nominated by the Vicar, were licensed by the Bishop, to officiate in them, although for the reception of the sacraments, till a period within the memory of many of the parishioners, the inhabitants of the chapelries were still obliged to resort to the parish church.

Under these circumstances, although the Vicar still retained the entire cure of souls throughout the parish, the pastoral superintendence of the out townships, by degrees and by a tacit understanding, devolved upon the Curates of the several chapels, and from the necessity of the case his own pastoral duties were confined to the township of Leeds; his office as regards the other portions of the parish becoming that rather of Rural Dean than of Pastor. Indeed it was as a kind of Rural Dean that he was regarded by his Diocesans the Archbishops of York. In like manner, when the town itself increased, and churches or chapels of ease were built within the township of Leeds, the pastoral labors of the Vicar were again, of necessity, chiefly directed to the poor and populous district which surrounds the parish church, and one of the first measures I adopted on coming to Leeds, was to assign a particular district to each of the other churches. But this measure was only preparatory to that more decided step which I now propose to take, not only for reasons which I have stated before, but because I feel it to be due to my brethren of the clergy that, with the responsibilities they should also be invested with all the legal authority of the pastoral office.

With these feelings, I have been employed for several months in preparing and maturing a plan, the outlines of which I am about to state. It is of such an extensive nature that I have been desirous to ascertain the practicability of carrying it into effect, before proposing it. For this purpose I have submitted the measure to the Ecclesiastical Commissioners through their indefatigable and judicious secretary, and they have officially stated to me their approval of its principles, and their readiness to accept the duties it will devolve upon them. I may also state that the plan has been laid down before Sir Robert Peel, who has also signified to me his entire approbation of its principles, and has expressed a hope that the measure may be soon conducted to a successful issue.

I need scarcely say that I did not move in this business until I had first obtained the sanction of the Lord Bishop of the Diocese, who expresses himself most sanguine as to the accomplishment of the plan. I have frequently spoken to his Lordship on the subject; to him I have submitted the details of the measure, and at his suggestion made alterations in them; and if it meets with the approbation of my parishioners, his Lordship's sound judgment and well-known zeal in all that relates to the spiritual welfare of his Diocese, will bring our labors to a successful termination.

I have also laid the outline of the plan before the resident trustees of the advowson of the vicarage, and I have every reason to hope, from the desire which they have at all times manifested to benefit the parish, uninfluenced by personal considerations, that I shall receive their co-operation and support.

I. The measure will be carried into effect by the Ecclesiastical Commissioners, with the sanction of the Bishop, under the powers of an Act of Parliament to be obtained for the purpose.

II. A convenient district to be annexed to each of the existing churches, which shall become a parish for all spiritual and Ecclesiastical purposes.

III. Each church to be a vicarage, and the Incumbent to be Vicar of, and have the sole cure of souls within the parish annexed to the church.

IV. Such parts of the parish as shall not be annexed to any existing church to be formed into convenient districts for pastoral superintendence; such districts to be similar to those formed under the act of last session.

V. On the erection and consecration of a church within such districts, the same to become vicarages and parishes as in the case of existing churches.

VI. The floor of every church to be wholly free and unappropriated.

VII. A suitable house of residence for the clergyman to be provided in every parish.

VIII. No church to become a parish church until the floor shall have been declared free and a residence for the clergyman shall have been provided.

IX. The patronage of the fourteen churches vested in the Vicar to be placed at the disposal of the Bishop and the Commissioners.

There are, of course, numerous minor points and details connected with the plan, but the general principles as above stated, with the following explanation of its results, if carried into effect, will suffice to bring the subject fairly before you.

1. I shall recede from all rights which, as Vicar of this parish, I now possess, and resigning the exclusive cure of souls to the Vicars of the new parishes which shall be formed, my duties and labors will be thenceforth confined to the parish annexed to St. Peter's Church.

2. The Incumbents of all churches in the parish will be placed on an equality, vested with parochial rights, and with the full powers of pastors over their several parishioners, and in immediate subordination to the Bishop.

3. All the fees, vicarial tithes, moduses, and other similar payments arising in each parish, will be paid to the Vicar thereof; and all double fees will henceforth be extinguished.

4. The entire floor of each church will be open to the inhabitants of that parish.

I am the most anxious thus to secure for my poorer brethren the privileges of a free and unrestricted participation in the sacraments and ordinances of our holy Church: in making each church a parish church, I have in view the conferring upon them a *right* to a seat or kneeling therein. The galleries will still be reserved for private pews; but I trust that the occupants of pews on the floors of the several churches will be ready to sell them at a fair price, or, where they can afford it, to give them as their contribution towards this important measure. In almost all the churches which have hitherto been built, the convenience of the wealthy and middle classes have been too exclusively considered, and we shall not be able fully to restore the parochial system, until each poor man feels that he has as much right to take his place in the new parish churches, as he has now in St. Peter's. I am aware of the very great difficulties which will attend this arrangement, but they are difficulties which are not insurmountable.

5. With regard to the publication of Banns, [illegible] offices, each Church will be placed on the same footing, in every respect, as ancient parish churches—an arrangement which will tend to the prevention of clandestine marriages, and be a convenience in various ways.

6. The immediate formation of twenty-one parishes and Vicarages, and of about ten or twelve districts to each of the latter of which a minister will be forthwith provided with an endowment under the Act before alluded to, and thus ultimately there will be thirty parishes in Leeds instead of one.

7. The advantages of a *resident* parochial clergyman in each parish and district will thus be secured, and the Church system be fully restored.

This, in my opinion, is a point of the very greatest importance as regards the township of Leeds—it has already been effected in the out townships—for it is only when the minister resides in the midst of his people, that the poor are brought to regard him as their protector and friend, to whom they may, as a matter of course, resort for advice in difficulty, and assistance in distress: it is only then that the Gospel can be effectually taught in the cottage, as well as preached from the pulpit; it is only then that the eloquence of a good example can have its full influence. It is, moreover, very essential that every clergyman should reside near his schools; for as much good is done by frequent casual visits as by formal examinations. And I hope soon to see schools established in every parish by the liberality of the National Society. We must never rest until we have *provided for every poor man a Pastor, and for every poor child a school.* And if my wishes shall not be immediately realized to their full extent, yet even an approximation to this end will amply repay me the labor I have taken, and the sacrifices I am prepared to make. My plan proposes the relinquishment, on my part, of half my income, and, according to the principles just stated, the removal of my family to a smaller parsonage in the vicinity of St. Peter's Church. These concessions I am prepared to make whenever the Ecclesiastical Commissioners are ready to carry the proposed measure into effect.

The adoption of this measure might have been postponed, as is usual in such cases, until the next avoidance of the living, a course to which by my private friends I have been strongly urged, but I am determined to bring it into immediate operation, being unwilling to demand of my successors, sacrifices which I am not myself prepared to make, being desirous also of witnessing the good which I expect in due time to result from it, and being anxious to evince not by words only, but by actions, my deep and heartfelt gratitude to you, my parishioners, for the kindness and support, which, under circumstances of considerable difficulty, I have received from you. Few pastors have experienced such consideration and kindness as I have done, and the noble sacrifices which have been made by my parishioners for the glory of God and the good of His Church demand a corresponding sacrifice on my part.

I am fully aware that great exertions and liberal pecuniary aid will be necessary to render the proposed measure effective. The enfranchisement of the floors of the several churches, and the erection of parsonages, must, of necessity, require considerable funds; and although assistance may be expected in grants from the Diocesan Church Building Society, to which we are already so deeply indebted, and from other bodies, still we must remember that these will be in some degree proportioned to local liberality. But the well-known liberality of the people of Leeds, to which I have never made an appeal in vain, will not be withheld when my object is to impart fresh vigor and energy to the parochial system, and to benefit not the present generation only, but posterity. The inhabitants of each district will, I hope, exert themselves to secure the advantages which, in course of time, must result from the measure; and I am confident that my brethren of the clergy will afford me their valuable assistance, when the object is to render the Church more efficient.

To what has been effected in this parish during the last eleven years, I shall not advert. Conscious, deeply conscious, of my many defects, I can truly say that I have devoted myself to your service, and have humbly endeavored to do my duty to the best of my ability. If in so doing, as must of necessity be the case, I have given offence to some who have misunderstood my motives, or who have conscientiously disapproved of my measures, to them I say that I hope I have now brought forward a measure, in the furtherance of which every member of the Church can co-operate; and I entreat them to give proof of their Christian principles and brotherly love, by co-operating with me in the promotion of a plan which has for its object the benefit of the whole parish,—which has been devised after much thought and very earnest prayer.

I am, my Christian Friends and Brethren, your faithful servant,

W. F. HOOK, D. D., Vicar of Leeds.

Vicarage, Leeds, 19th Jan., 1844.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—In the first of the late Letters on "The Novelties which disturb our peace," an attempt is made to establish the inherent priesthood of the Laity, in order to prove the validity of any baptism that shall have been administered by them, using water therein, and the form of words appointed by our Lord. To show this, as connected with the original Congregationalism of the Church, a comparison is instituted between Circumcision and Baptism, Sacrifices and the Eucharist, (p. 12,) from which the conclusion is arrived at, that as there were sacrifices before the appointment of the Aaronic priesthood, therefore, by parity of reasoning, baptism by a layman is valid. The above comparison is admitted in the way of illustration, but is not to be made to "run on all fours." It has its limits, otherwise our "Oxford brethren" might apparently find a warrant for placing the Jewish, the Eucharistic, and our Lord's Sacrifice, on the same level, which, if they are rightly *reported*, would please them much. The case of Korah and his company is introduced to establish the foregoing conclusion, respecting Lay Baptism. The validity of this latter is thus argued: "Now, if such a principle appears in the instance of those most atrocious schismatics, Korah and his company, and with respect to the brazen censers on which they performed their act of usurpation, it would seem quite preposterous to deny the application of the rule by the All-Merciful Redeemer, to the case of laymen, exercising their ministry in [illegible] ject to be consecrated by their priestly acts is not an insensible piece of metal, but an immortal soul," &c. (p. 15.) This argument is based on the disposition commended to be made of the censers," because, "they offered them before the Lord," in consequence of which they are said to be "hallowed." (Numb. 16: 38.) In reply to this reasoning, it may be remarked, that it is doubtful whether an act permitted or commanded by Moses, under divine sanction, and a baptism by a layman without any antecedent sanction or authority whatever, are analogous cases. Besides, the former act was permitted for a particular purpose, and that was, to show GOD's wrath against those who attempted to usurp the priesthood. This would hardly be applicable to the case of a layman baptizing, whether with or without authority. Indeed, to give point to the implied comparison, Korah and his company should be presented to our notice as usurping priesthood, by setting up altar against altar, either unnoticed by Moses, or contrary to his prohibition. There also arises this question, whether the comparison lies between the consecration of a person in or by Lay Baptism, and that of "an insensible piece of metal;" and again, whether the priestly act performed, and punished because sinful, was for the purpose of consecrating a "piece of metal," or rather for that of offering incense? If the former was designed, was the metal accepted for the purpose for which it was consecrated? If the latter, was this accepted? It seems to me, that the case of Korah is not to the point, but at most it only proves that in the case of a Lay Baptism, performed as above supposed, God may dispense with His own laws so far as not to deny spiritual blessings to one so baptized. I admit that He does, but does this fact, or this admission prove that Lay Baptism introduces the person baptized into the Church of Christ? (Cf. also Patrick in Loc.) The Letter next proceeds to prove "that deviations from the appointed order are not suffered to destroy the validity of the acts of men," from the case of the succession in the Jewish priesthood. We read, "Now it is certain, that before the Saviour's day, the succession in the line of Aaron has been shamefully disregarded and virtually lost." (pp. 15, 16.) Burnet on Article xxiii. says that the succession was to continue in the first-born of Aaron's line; but where there is any proof of this, I do not know, since God commanded Moses to "strip Aaron of his garments, and put them upon Eleazar his son." (Numb. 20: 26.) Eleazar was Aaron's third son. (Exod. 28: 1. Calmet in El.) This however, by the way, for the Letter, only speaks of the virtual loss of the succession in Aaron's line. The question is not, whether it was "*virtually* lost," but *really* and *truly*. The real loss is the point to be assumed or asserted, and then why not say so? Can it be proved? The burden of the proof rests on those who assert it. Whitby on John 11: 49, says: "The high-priesthood, by God's institution was to continue for the term of life; but when the power was come into the hands of the Romans, they changed them at their pleasure, and so they came to be accounted such by years; yet, because this was done by a power which they could not resist, and the high-priesthood still continued in the line of Aaron, Christ himself owns his power." (Vide also Scott in Loc.) The Letter says, the succession was "shamefully disregarded." Wherein? So, the rights of a Bishop may be disregarded, and he displaced or expelled from his See, as was the case I believe, in the times of the Non-Jurors. Was the succession lost? Just as much in this respect as it would have been in the case of the usurping high-priest, Caiaphas, for example, of whom we read: "Yet our Lord would have the priesthood *de facto* respected notwithstanding, and even bestowed on one of these illegal High Priests, Caiaphas, the gift of prophecy." (Letter, p. 16.) The Scripture says, that "being high-priest that year, he prophesied." (John 11: 51. Now, the argument implied in all this is, that because our Lord sanctioned the acts of an illegal high-priest, (admitting the fact,) the Church may sanction the illegal acts of a layman in baptizing; otherwise it has nothing to do in a Letter on Lay Baptism. But the true argument, based on the preceding affirmations, is, that, because the acts of an illegal high priest were sanctioned, therefore, the Apostolic Succession has been really lost, and a layman may baptize, and his ministerial act or acts be recognized.

Admitting, however, all that is claimed in the foregoing extracts, we may remark that there were changes in the Jewish economy permitted by God's authority, and it would seem by that of our Lord. There were successive declarations of God's will through the prophets, and at last, by our Lord, who "spake as one having authority, and not as the Scribes." Are there such successive and continued declarations under the Christian dispensation, confirming or sanctioning deviations from appointed order? If there are, the Church only can have declared them, after the Apostolic age. And having come to this point, one is at a loss which to yield, the invalidity of Lay Baptism, or Church authority: that is, if facts re-compel us to yield either. The truth is, that in the remarks concerning the Aaronic Succession, and the sanction of the acts of a (supposed) illegal high priest, there is involved, in part, the question afterward brought up, (Letter, p. 59,) whether a man can be an officer in a society of which he is not a member. The cases are not strictly analogous, nor would I lay stress on what analogy there is. But, I may ask, whether our Lord's respect for such a high priest as Caiaphas is supposed to be, does not go some way to prove, that a person so circumstanced may be made an officer where he is not a member? For, if Caiaphas was not of Aaron's line, he had as little right, according to Jewish Law, to the high priesthood, as an utterly unbaptized person has to be thought a member of the Christian Church. (Vide on Jewish Succession, Prideaux' Connexions, on the priest, and high priesthood.)

The foregoing suggestions are thrown out, merely to express doubts entertained, as to the correctness of Bishop Hopkins's reasoning, on reading his Letter, in the hope that they may be of some aid, to any whom the appearance of that Letter may lead to the examination of a subject hitherto generally left in our Church, to the conscientious consideration and action thereupon, of her clergy and laity.

Feb. 1844.

For the Churchman.

Mr. Editor,—I prepared two articles which I designed for your paper, several weeks ago, but I forbore troubling you with them, as I was aware that your columns would be so much occupied with the controversy between Drs. Wainwright and Potts, as to preclude the communications of many correspondents. I hear that Dr. Pott's has withdrawn from the field of controversy. I have not seen the letter in which he declares that intention, but I have heard some opponents of Episcopacy say that it demolishes the Apostolic Succession; but I am sceptic enough to think that if it contains even *one good* argument, it must be very different from his previous letters.

It appears to me that from the commencement of the debate, Dr. Potts has forgotten a peculiar characteristic of the Church of Christ: viz., that it is *one* body. He speaks of it as if it could be divided into several bodies; for instance, there would be no inconsistency in his saying that government was necessary to a nation, but no particular form of government was essential, because one nation may be a monarchy, another a republic; and a nation may change its form, but no *one* nation can be both a monarchy and a republic at the same time; and should one part of a nation choose a new government, and another portion retain its allegiance to its former governors, it would no longer be one nation. Such has been the case with the British colonies in America. Dr. Potts will not contend that Canada and the United States are one body. But Scripture has decided that the Church is one body, animated by one spirit. However, in choosing human governments as illustrative of his idea of the Church, Dr. Potts has certainly given up the divine institution of the ministry. For why may nations change their officers? Because the authority which appoints them is human; and Dr. Potts admits that the Church of which he is a minister is a human institution, and yet he has been in great anger with Dr. Wainwright for saying the same thing in other words.

I have been amused too, at Dr. Pott's pertinacity in insisting on Dr. Wainwright's disproving what he undertook to prove. Excuse me for exposing its folly by a very homely illustration. Suppose a seamstress should engage to sew a seam so tightly that her companion should not be able to rip it out, and then should insist that it ought to be ripped before it was sewed. Would not her demand be ridiculous? Yet not more so than Dr. Potts's. The simplicity of my remarks may cause a smile, but I pretend neither to theologic or scholastic lore, being but a very humble member of that Church which I delight to consider a divine appointment for the salvation of man. And is it not a lamentable sight, Mr. Editor, to behold respectable denominations boldly casting down with their own hands, the bulwarks which protect the faith they profess to love, at the very moment when insidious foes are approaching the breach? Presbyterians are renouncing the divine institution of the Church, and how long will they retain the Bible?

Some modern doctrines which are now rapidly spreading require only that men should receive the dogma that the Church is not a visible body, but a religious state of mind to persuade them that the gospel will bear an entirely new interpretation. They require only that it should be acknowledged that it is not necessary to believe the Scriptures in the sense in which they were understood in former ages, to induce men to think that Swedenborg and Fourier have discovered a nobler view of the word of God, than any which has been hitherto known. Their opinions are insinuating; they promise much temporal happiness; they flatter the pride of man; they secure his affection by the apparent charity of their plans; and how will Christians be able to make a successful resistance? Only by protecting the outworks of their most holy faith, while they emulate the beneficence, real

or pretended, of those misguided followers of a delusive system. To Churchmen it should be a serious matter of consideration whether they do not neglect the poor members of the body of Christ, and leave them to be seduced by plausible pretences. The Church has within herself the means of remedying many of the social disorders which are now so bitterly complained of; and if you can bear with so rambling a correspondent, I will hereafter lay before your readers some thoughts on this subject, which indeed was my design when I commenced this communication, but I should trespass too much did I attempt it at this time. I will only suggest that could the office of deacons be restored to its primeval purpose, and the institution of Sisters of Charity be revived, much might be done towards restoring a better state of things. I have seen similar suggestions in your paper, and having reflected much on the latter subject, should my remarks be acceptable, I will hereafter present them to you. I am, Rev. Sir,

Your constant reader, X**N.

For the Churchman.

HISTORY OF PEWS.—NO. III.

At the close of my last communication, I stated that the *reading desk*, or as it was then called the *reading pue*, was introduced for the first time into the Churches of England in 1569. Bishop Parkhurst in his visitation articles, for the Diocese of Norwich, in that year, orders:

"That in great Churches, where all the people cannot conveniently hear their minister, the Church wardens and others, to whom the charge doth belong, shall provide and support *a decent and a convenient seat* in the body of the Church, where the said minister may sit or stand, *and say the whole of divine service*, that all the congregation may hear and be edified therewith, and that in smaller churches there be some convenient seat, outside the chancel door, for that purpose." Before this time prayers were *offered* (not *said*) at the "Altar," where the Eucharistic sacrifice was accustomed to be *offered*, and where the *oblations* of the faithful were *presented* and *offered* unto God. Thus *prayer* and *oblations* were associated with the great sacrifice of the Cross, and with the continual intercession of our Great High Priest in heaven, whereby *alone* they become acceptable. The progress of puritanic innovation disturbed this wise and pious association.

Two years later, A. D., 1571, the Archbishop of York orders that the Epistle and Gospel be read from the *pulpit*, where prayers are wont to be said. It seems doubtful whether this word *pulpit* is here used in the modern sense, or whether it refers to the reading pew, or desk, which had probably as yet acquired no distinctive name. This may tend to confirm a conjecture, put forth by Mr. Parsons in his elegant little book, "Churches and Church services," that the *reading-pue* in the Commination Service, does not mean the *desk*, but the *pulpit*. This conjecture is further confirmed by Callamy's calling a *pulpit* placed in the open air, a *pue*.

For the sake of chronological order, I will not attempt to separate the history of the *reading pew*, from that of *pew* generally; they sprung up together in the night, while the watchman slept; may they be put down together.

There is a curious faculty for the erection of a pue in the Church at Chesterton, which bears date A. D., 1579. It has never been published until lately by the "Cambridge Camden Society." "It is granted by Dr. Ithyll, the Bishop of Ely's Vicar General, who sets forth, that on Saturday, the 24th of April, 1579, there appear- [illegible] den, Church wardens for the time being of the parish of Chesterton, together with William Spicer, a parishioner of the aforesaid parish. They stated in writing that Thomas Lorkine or Larkine, gentleman, M.D., and Regius Professor in the University of Cambridge, had held, for five or six years past, freehold property in the aforesaid parish, equal in extent to that of any other parishioner: that up to that time no *seat*, or *stall*, or *any place*, had been granted to the said Thomas Larkine, *suitable to his rank, estimation and property*, in the aforesaid parish Church. Which premises considered, they judged it most convenient that the said Thomas Larkine, his wife and heirs, should *forever sit apart* and by themselves in a place in the north side of the Church, nearest (ad cancellam) in English the "Chancel," on the left hand of the "Chancel" door, next to the chapel where John Balfude, gentleman, hath been wont to sit during the time of divine service: from east to west the space to be assigned to him, containing eleven feet, from north to south, seven. Then follows the assignation, and lastly we have this singular proviso: Provided always, that if at any time, any of the farmers of the said Thomas Larkine, should appear unworthy of that pre eminence in the Church, this our licence shall not be valid, so far as respects them." This document shows how little the mischief of pews was understood by the rulers of the Church, Dr. Ithyll being one of the heads of the High Church party, and illustrates most clearly the anti-Catholic tendency of puritan influence. Take away prayers from the "Altar," and disturb the associations of primitive faith, with the great "Sacrifice," and put up reading desks for Christ's ministers to *say* or *read* prayers from, to the people, and no wonder Thomas Larkine has a place assigned him in the House of God, suitable to his *rank, estimation and property*.

In A. D. 1580, Archbishop Grindal shows by his instructions, that he knew nothing of any such accommodation as the reading desk. The minister is simply ordered to turn himself to, and to stand in such place of the church or chancel, as the people may best hear.

Dr. Howson, then student of Christ Church, but afterwards Bishop of Oxford and Durham, preaching in St. Paul's on the 14th of December, A. D., 1597, has the following passage, not irrelevant to the subject, and curious for the information it gives with respect to the then state of the Churches.

"Of late yeeres in Christianitie, what so common as sacrilege and robbery, and spoiling God in His house and in his household! so that where heretofore they complained thus—

'Ecclesias Christi, quas construxere parentes
Sternere nituntur nati pietate carentes.'

they have brought their desire to the issue so that in country villages

'Canescunt turpi templa delicta situ.'

The Churches are almost become that which those heretickes *pseudapostoli* turned them into, little better than *hogstyes;* for the best preparation at any high feast, is a little clean straw under their feet, the ordinary allowance for swine in their stye; or at best, '*domus opportuna volucrum*,' that which God threatened as a plague to Babylon, 'a cage of unclean and hateful birds.' And in cities and boroughes, they are not like the palaces of princes, as they were in the primitive Church, 'regis aula clariora,' but like a country hall, fair white lined or a citizen's parlor well wainscoted." This Bishop Howson is described by Heylyn as one of the *two* that *had not bowed the knee to Baal*, i. e., to the Calvinian dogma at Oxford. Bishop Godwin also gives him a high character. He was made first Bishop of Oxford, and translated thence to Durham 1628. He died 1631.

It seems, though as yet unauthorized, the practice of employing a reading pew was becoming every day more prevalent. From Strypes' Life of Parker, it appears that some clergymen had *desks*, to say service in, as early as A. D. 1564. In the parish accounts of St. Mary's Shrewsbury, is an item in 1577 "for colouring the Curate's daske."

The earliest reading pew which I have yet seen, occurs in Brompton, Somersetshire, where the date, A. D. 1590, is rudely scratched on one of its door-posts. It is placed on the southern side of the roodscreen, which forms a back to it: and this is a very common position for these early reading pews; the roodscreen too often suffering in the arrangement. G. B.

For the Churchman.

"Call you this Backing your Friends?"

"All union on religious subjects with other denominations we regard as in like manner at variance with the spirit of Episcopacy. There is in the Prayer-book no recognition of any other Churches as such, or of any other ministers than those who are Episcopally ordained." * * *

"Do the Evangelical party regard the ministers of other denominations as in any sense authorized ministers of the Gospel, and their Churches as true Churches? If they do, then we ask of them why they are never in any proper way so recognized? Why do they not come out and openly say so? Why do they never admit them to their pulpits?" * * *

"But if the Evangelical Episcopalian should say that he does not regard the ministers of other denominations as having a right to preach and to administer the sacraments, then we have another question to propose,—Why is not this honestly avowed? Why is there not on his part always a course of conduct entirely consistent with this? Why is there any such mingling with other denominations, as to leave any doubt in regard to this matter? *His High Church brethren never act in such a way as to leave room for an ambiguous interpretation of their views, and we honor them for their consistency. We know where to find them.* It is always *in* the Episcopal Church, and they never so far forget themselves as to convey the impression that they have ever heard that there is any other Church. If the Low Churchmen holds the same views in regard to the Church and the ministry, then what means all the declamation which we hear about his Catholic and liberal views, and his determination not to be fettered and manacled?"

The above extracts, Mr. Editor, are from an article in the New Englander, the whole of which from its pointed and nervous style, as well as from its peculiar fitness, may be profitably read by all quasi-Evangelicals. The writer has evidently studied the Prayer-book and its doctrines to some purpose, and has made a home thrust which must cause no little uneasiness. The editors of the Recorder, it appears, begin to feel it; for they say, speaking of dissenters, "It has been customary for them to say they were only opposed to the High Church party, while they affected to speak with kindness of what was termed the Low Church party. But within a short time, their whole warfare seems to be specifically directed against the very portion of our body which they before excepted from their assaults." What a mournful lucubration! How ungrateful thus to turn and rend their faithful allies! "Et tu Brute." Ah! this is the unkindest cut of all. "Call you this backing your friends"—a just recompense for truckling to popular favor, and deserting our own standards of faith? Seriously, we are glad that our brethren without, have at last discovered the truth, for we trust that those within the Church having no longer before them the prospect of puffs and flattery, will stay where they belong, and no longer deceive the world by sailing under false colors. We have no disinclination to see them wince under the lance of their quondam fraternity. We only hope that they will continue to poise and thrust it, until the miscalled Evangelical party shall become heartily ashamed of compromising their religious principles.

We tell the New Englander, and we tell him honestly, that he is right in the view he has taken of the Prayer-book and its doctrines. The Church does not and never has recognized any other than an Episcopally ordained ministry. Every clergyman who serves at her altars, knows and acknowledges this. The very men who make "common cause" with dissenters in the distribution of the Bible, and Tracts, and Sunday school books, who are ever ready to parade themselves on the platform and to cry down forms, to exalt their independency, strongly maintain the invalidity of other's ministerial commission, and if questioned, will place Episcopacy where it manifestly belongs, on the principle of "Jure Divino." It may be very much doubted, whether in the whole body of the Episcopal clergy, crooked as some of them may be in other respects, there is *one* who does not hold Episcopacy to be essential to the *perfection of a Church*, while nineteen-twentieths of them maintain the sounder doctrine, that it is essential to the *being of a Church*.

Now our dissenting brethren have been quite too long gulled on this subject, and we rejoice that the more intelligent among them are beginning to open their eyes and to study the Church for themselves. They now see that they have been palavering the Evangelical party in the Episcopal Church in vain—that so far as the ministry is concerned, the party is High Church to the back-bone—that their sympathy has been expended on men who not only deny to them a valid ministry, but who refuse to acknowledge the validity of their sacraments; and it is no wonder that their ire should be somewhat aroused by such ambiguous conduct. We hope that they will continue to study the Prayer-book more and more, and consult the standard writers of our Church, that they may not only be benefitted themselves by the beautiful and harmonious system of the Church's doctrine, but be better enabled to appreciate the consistency of those who in all places and on all occasions firmly maintain it.

We would gladly see the article from the New Englander published in every paper of the land, for it takes the bull by the right horn. Such sentiments will soon lead our Low Church brethren to "define their position," and after defining it, to keep it. The public mind is aroused. Men hitherto listless and indifferent are inquiring into the Church, and manifest a desire to know what she teaches. God speed the work, till ignorance, which has sat like an incubus on the dissenting public, shall have given way to an increase of knowledge. Every controversy, we believe, will do good, for it necessarily leads to inquiry, and inquiry will as necessarily lead to embracing the truth. Dissenters already begin to see and acknowledge that there is a principle of unity, a bond of adhesiveness in the Church no where to be found in any other religious body. She has manfully outrode the storms that recently threatened her, and those who confidently predicted a "split or division," are wondering at the failure of their prophecy. Her progress is onward to universality, and we ask no kinder favor of those who would retard it, than to "keep the ball in motion," attack upon attack, and slander upon slander, until her doctrines, and discipline, and usages be read and known of all men.

We confidently anticipate from the ordeal through which the Church is now passing, not only an advantage to those without, but an increase of soundness to many already within the Church. From some cause or other, we well know that there are many with us, who are not of us—who have brought with them from other denominations a little leaven of the old lump,—who at the first sound of Popery have taken to their heels, as though the blood-hounds of the inquisition were already on the scent. Now I may be singular in my views, but I cannot regard *numbers* as infallibly indicative of *strength*. I would sooner see the Church purged of this mongrel class of Churchmen, believing that her safety would be thereby increased rather than diminished. What but the want of thorough indoctrination; what but the absence of a thorough Church feeling; what but the want of proper deference to the office of the ministry, and to those who hold the Divine commission, has raised the recent excitement in your city, and which from there as a centre, has spread to every nook and corner of the land? Have we not all been taught the value of that inestimable Roman maxim, applicable alike to every branch of industry, "*Festina lente?*" The permanent growth and prosperity of the Church, we believe to depend mainly on the instruction of her members in the principles and doctrines of the Church, and it is matter of sincere congratulation that the clergy as a body have awakened to the subject, both in their pulpit ministrations, and in the dissemination of valuable works from the most valuable pens.

New Canaan, Conn., Feb. 23d.

For the Churchman.

Mr. Editor,—It may be interesting to some of your readers, to see at this time, the law of that portion of the Western Church, which modestly conceals its true claims under the title, "The Episcopal Church in Scotland," in relation to the matter of sectarian baptism. The following is an extract from the 17th Canon of its truly apostolic code: "And whereas from the unhappy multiplicity of religious sects in this country, cases frequently occur in which persons, from conscientious motives, express a desire to separate themselves from such sects, and to unite themselves with the Episcopal Communion, it becomes a matter of serious importance to furnish a rule to the Clergy, by which they may be directed in such cases. It is therefore enacted, that in all instances when the applicants shall express a doubt of the validity of the baptism which they have received from the minister of the sect to which they formerly belonged, the clergyman of the Scottish Episcopal Church to whom the application is made, shall baptize the person in the form of words prescribed in the Book of Common Prayer by the Church of England in cases of doubt—If thou art not already baptized N." &c.

Now what the Scottish Church has provided for by Canon, is common law in our Church. And is it not a disturbing novelty to question the right of any clergyman to administer baptism to a scrupulous person? Traditive usage has with us clearly left the matter precisely where the Scottish Canon places it. And even were not this so, it seems to me that a direct enactment issuing from such a body as the Catholic Remainder of the Church of Scotland, is much better entitled to our respect and imitation, than the semi-theological decisions of the ecclesiastical courts of the English Establishment.

It might be well that all those clergy of our [illegible] baptism, have sought the holy ordinance at the hands of Episcopally ordained ministers, should send to you or some one else, their names and the dates of their baptism. In this way it might be statistically shown how much of a novelty this is. And in some cases, to my knowledge, the name of the *administrator* would be above all suspicion of Ohio witch-marks. I fancy the result would be, that this novelty would turn out not so very novel after all.

I cannot but seize this opportunity to express some little wonder, that among all the "novelties which disturb our peace," the Bishop of the Protestant Episcopal Church in the Diocese of Vermont, should not have noticed *ritual excesses*. I feel quite sure, that these have wrought as much trouble in scrupulous and timorous minds as any thing else. Choral services, excess of chantings, paintings in churches, &c., &c., all these novelties are surely deserving of some notice. S. G.

For the Churchman.

Mr. Editor,—Perhaps it is as well that the miserable party spirit which is disturbing the peace of the Church should show its worst features, that true and consistent Christians may have a just appreciation of it. Its recklessness seems in nothing more apparent than in its unholy desire to bring the charities of the Church under its influences, or to endeavor to cramp and hinder them in their devotion to the cause of Christ. Every now and then we hear of some one who withholds encouragement and aid from that cause, for fear that the cause of party may be thereby injured. A new and zealous champion has lately dashed into the party's ranks, in the form of the "Episcopal Protestant." That paper clearly excuses the Church's deficiency in missionary zeal, on the ground that our Domestic Missions are supposed to be unfavorable to the party, and deprives the hope it expresses of better things of its Christian character, by founding it on the connected hope that this anti-party tendency may be either thrown off, or shown not to exist.*

Were it not for its unhappy intellectual and moral bearing, it would be little short of ludicrous to see such an exhibition of jealousy for the truth on the part of a paper which is unwearied in its efforts to deform the Church with the worst features of Calvin's counterfeit of the Gospel. If ever the Bishop of Vermont should succeed in disturbing our peace by his favorite novelty of an Inquisition in our Church, I see not how, if it is at all to wear the form of a conservator of the Gospel in its purity and integrity, the Episcopal Protestant can fail of being among the first to experience the tender mercies of its fangs. Indeed the ultra Congregational tendencies of the Bishop's own writings, and the strong antinomian tendencies of those of his brother of Ohio, could hardly be overlooked by it.

But to return to my main object. Allow me to express the hope that the alienation from Christ's cause of the affections of those who think more of party, will not be allowed to injure that blessed cause; but that the more earnest heed will be given to it by those who are cordially and disinterestedly affected towards it; especially as to its holy influences we are to look for the Church's deliverance from the evils now brought upon it by untrue friends and open enemies, and for its being preserved, in its purity and integrity, to celebrate the praises of its Great Deliverer. To this end be consecrated the affections, the prayers, the labors, and the liberal contributions of all who love our Lord Jesus Christ in sincerity and truth. E. R. O.

* See editorial headed "The Spirit of Missions" in the number of February 8th.

For the Churchman.

Mr. Editor,—I send you the following extract from Bishop White's Memoirs of the P. E. Church, which I do not remember to have seen noticed any where. It is significant, and deserves some consideration on the part of those who are agitating the minds of people on the subject of "the love of power in the prelacy."

G. H. T. E.

"It appears on the Journal of the House of Clerical and Lay Deputies, that on Friday, the 11th of September, 'the attention of the House was called by the Rev. Dr. Andrews to the consideration of a pamphlet lately published, entitled Strictures on the Love of Power in the Prelacy, by a member of the Protestant Episcopal Association in South Carolina, which he declared to be a virulent attack upon the doctrines and discipline of our Church, and a libel against the House of Bishops, and which was alleged to be written by a member of this House.' On Thursday, the 17th, it is recorded on the Journal of the House of Bishops, 'This house requested the House of Clerical and Lay Deputies, to appoint a committee of their house, to meet a committee of the House of Bishops. The committee of this house is Bishop White and Bishop Provoost. The House of Clerical and Lay Deputies agreed to the request of this house, and the joint committee met in the Bishop's chamber.' Further, the Journal of the House of Clerical and Lay Deputies for the same day states as follows: 'The committee,' (meaning that of the whole house,) 'rose, and their chairman reported, that they had considered the paper referred to them yesterday, which was from the author of the pamphlet entitled, Strictures on the Love of Power in the Prelacy, in which he professes sorrow for the publication, and that they were of opinion that the house should accept it as a satisfactory concession. Resolved, that the House adopt the above report.'

"This termination of the business, although pressed by the Bishops, was not acquiesced in without considerable opposition; and to the last, three very respectable lay gentlemen, who were of a remarkably conciliatory character, pressed for permission to enter their protest. It was not granted: and as this has been the only instance, in which the question of a right to protest has undergone discussion, the recording of the denial of the right falls in with the design of the present work." (*Memoirs*, 1836. *p.* 175.)

THE CHURCHMAN.

SATURDAY, MARCH 2, 1844.

THE CHURCHMAN.—The Fourteenth Volume commences on the first of March next. At the commencement of the current volume we were compelled to strike a number of names from our list, for non-payment. We find it necessary to pursue the same course at the commencement of the next volume. All who are three years in arrears, without respect of persons, will be discontinued on the first of March until their bills are paid. Agents who have made collections will please inform us of the same without delay. The Publisher.

THE ALLEGED INTERDICT.

The correspondence between Bishop H. U. Onderdonk and Bishop Hopkins, and the statement prefixed to it, give the true version of an affair of which distorted and exaggerated accounts have appeared in the public prints.

We are pained at the course which Bishop Hopkins is pursuing. Whatever reputation he may have had for practical good sense and sobriety of judgment was perilled by his "late proposal to Bishop Kenrick of an oral discussion." Since then, his "Letters on the Novelties," &c., have made disclosures which even those who knew him best were not prepared to expect. And now comes the extraordinary proceeding which the full statement of Bishop Onderdonk puts in a different light from that in which it is placed by the partial statement of Bishop Hopkins. It now appears that while yet at Burlington, Bishop H. wrote to Mr. Hooker to inquire through him of the Philadelphia clergy whether they were willing to have him deliver in their pulpits his lectures on Romanism, without either directly or indirectly giving any intimation of his design to the Bishop of the Diocese; and that on his arrival in Philadelphia he made arrangements for the delivery of the lectures, not only without consultation with the Bishop of the Diocese, but even when he knew of his opposition to the measure. Mere worldly courtesy, we think, to say nothing of Christian or Church principle, should have dictated a different course. But what is yet more painful in this matter is the ungracious manner in which Bishop Hopkins yields a point which (we think) neither decency nor conscience would allow him to maintain. A request so affectionately and earnestly pressed by a brother Bishop he could not have resisted without a breach of fraternal courtesy and duty; and yet in complying with it, he intimates his intention to bring the matter before the House of Bishops, and puts the case as if he had been laid under prohibition, and subjected (and that too by Bishop H. U. Onderdonk!) to the necessity of applying for a *special license* to raise his voice in behalf of Protestantism and against the perilous errors of Rome! Three months ago we should have thought few things less probable, than that so accomplished a ritualist and devout admirer of the fathers as Bishop Hopkins, should seek to bring the author of the Charge on the Rule of Faith under suspicion of a secret leaning to Rome. But with the changes of time come other changes for which one is not always prepared.

Pray what is it that Bishop Hopkins proposes to bring before the House of Bishops? A prohibition forbidding him to lecture on Romanism? None such appears. An interdict warning him not to preach in the diocese of Pennsylvania? None such has been issued. A brotherly remonstrance and expostulation? Is nothing then to be left to the exercise of Christian courtesy and voluntary charity, but must all ecclesiastical intercourse be reduced to the mechanism of law? Suppose one man to be wrong in asking a concession, has another the less merit in granting it? Have we all been so bapized into the spirit of the French Revolution, that one Christian bishop cannot entreat another to yield an indifferent point to his wishes without having the Church involved in a squabble about *rights?* Or if so it must be, is all power of discretionary action to be taken from those who limit their cure to their own dioceses, and vested in others? None of these points would be an available ground of complaint; and therefore it is "the censure conveyed by your language" which is to be brought before the House of Bishops. Censure of what or whom? Bishop Onderdonk expresses his regret and astonishment at a certain proposed measure, the repugnance which he entertains to it, and his earnest wish that the author of it would forbear to carry it into operation. In all this there is no censure *expressed;* and the ground of action, therefore, must be a *constructive* censure. In plain English, Bishop Hopkins must persuade the House of Bishops first to see, and next to reprobate a thing of his own creation.

What with the censorship of the press, and the regulation of episcopal intercourse, and the extirpation of novelties, Bishop Hopkins is like to have his hands full at the next General Convention. Of all matters, however, this of the "censure," alledged to be passed on him by Bishop Onderdonk, will be the most ticklish for the House of Bishops to approach. Supposing the allegation to be proved, we see but two ways in which that body can afford redress in the premises. The first is by a resolution to the effect that Bishop H. U. Onderdonk shall change his tastes, and learn for the future to regard with delight, equanimity and approbation all objects which have heretofore excited in his mind regret, astonishment and repugnance. In such a measure, we apprehend, the House of Bishops would be *rather* hopeless of success. The other is the adoption of two resolutions, the first to the effect that Vermont should be moved a few degrees south latitude, and have Philadelphia or New York assigned to it for its capital; and the second, (which might relieve us for the future from all proposals of oral discussions, and pioneer letters on exciting topics,) that every member of the Church be recommended to pledge himself to peruse a copy of whatever book Bishop Hopkins may desire to publish.

SOUTH CAROLINA CONVENTION.

Honor to Bishop Gadsden, who has most nobly sustained the dignity of the Episcopate and the character of South Carolina. The facts are these. After the preliminary business of the Convention was over, Mr. Memminger, a Lay Delegate from St. Peter's Church, Charleston, offered the following resolutions, observing that "he only wished to bring them before the Body at that time, that he might have them printed and placed in the hand of every member for deliberate examination, hoping to call them up the next day:"

Resolved, That the introduction into the Ministry of the Protestant Episcopal Church of the United States, of one holding the opinions expressed by Mr. Arthur Carey at his recent ordination in the Diocese of New York, renders it the duty of this Convention, formally to pronounce its judgment upon the doctrines and opinions involved in that proceeding.

2. *Resolved*, That the separation of the Protestants from the Church of Rome at the Reformation, was most just and necessary, because that Church among many other errors, did exact from those of her communion, belief and profession of doctrines, and did enjoin upon them practices, at variance with the Apostolic and primitive faith, as contained in the Holy Scriptures.

3. *Resolved*, That the decrees of the Council of Trent, and the Summary thereof contained in the creed of Pope Pius the 4th, were designed to embrace and set forth the distinctive features of the Church of Rome, and are in direct opposition in many particulars to the Articles and Standards of the Protestant Episcopal Church; and that in the opinion of this Convention, the attempt to reconcile the same, must remove the barriers between truth and error, and render worthless and illusory the efforts which have been made, to establish a Standard of Faith.

4. *Resolved*, That no person ought to be ordained a Minister of the Protestant Episcopal Church, who does not entertain and avow settled and distinct opinions, as to the differences between that Church, and the Church of Rome; and who is not ready and willing at the same time to maintain the superior purity of the one, and to oppose the errors and corruptions of the other.

5. *Resolved*, That the Delegates from this Diocese to the General Convention be requested to take such measures as they shall deem most effectual, to secure to the Church the objects declared in these resolutions.

The fate of the resolutions is thus described by the Episcopal Protestant:

As soon as the resolutions were read, the Bishop refused to receive them, insisted that they were unconstitutional and disorganizing, and with much excitement addressed the Convention, cautioning the members against Inter-Diocesan interferences. He repeated at the close of his remarks, his determination not to receive the resolutions, but to resign his seat as Chairman, rather than do so. Mr. Memminger insisted that the resolutions must be dealt with according to the Rules of the Body, and that the question of their reception, must be decided by the Convention and not by the Chair. The Bishop then called Dr. Hanckel to the Chair, who refused to take it and offer the resolutions. Mr. Memminger contended that the motion before the body must be disposed of according to our 19th Rule of Order, which is as follows:

"When any report, motion or proposition shall be offered, before any debate or order on the subject, the President *may* at his pleasure, or upon the demand of any member, he *shall* put the question, 'Will the Convention now receive this?' Which question shall be decided without debate. If it be decided in the negative, the matter shall stand as though not presented. If no such question be put, the matter if in order shall be received without question."

The Bishop persisting in his purpose, to leave the Convention rather than put the resolutions, Mr. Memminger referred to Article V. of the Constitution, which provides that in case of the absence of the Bishop, the President of the Standing Committee shall be President of the Convention, and if he be not present, a presiding officer shall be elected from among the attending presbyters. He accordingly moved, that the Convention proceed to the election of a Chairman. The Bishop then called Dr. Hanckel, the President of the Standing Committee, to the Chair, which he himself left, declaring his purpose to be absent from the Convention, and took his seat in one of the pews. Dr. Hanckel then took the Chair, and inquired, if any one demanded that the question should be put as to the reception of the resolutions.

Upon the demand being made, the question was taken by orders, and the Convention refused to receive the resolutions. The Clerical vote stood, 14 ayes, and 16 noes; and that of the Lay Delegates, 7 ayes, and 11 noes. The delegation of several parishes, being divided. The Bishop added his vote to that of the Clergy, which made it 17. The vote was declared, the Bishop resumed his seat, and the ordinary business of the Convention proceeded.

Thus the Resolutions were not even received by the Convention, and the whole effort of the faction that sustained them was brought to nought. A private letter informs us that the clerical vote stood 14 to 18. Of the fourteen some were probably opposed to the resolutions, but were too easy and good natured to sustain the decisive and manly course of the Bishop All praise to the laity whose vote shows that they understood the question to be, as in truth it is, the old one of temper *vs.* principle; or a struggle between those who are pulling down and those who are building up.

The Episcopal Protestant, a Low Church paper, whose editor seems to be a well meaning, wrong-headed man, that needs only a Northern residence to make him a fiery abolitionist, concludes the above account with the following lugubrious strain:

Those of us who favored the resolutions, thought ourselves aggrieved by the Bishop's refusal to put them, and the Convention's refusal to receive them, but unwilling to create disturbance, we did and said nothing.

"Aggrieved," no doubt; just as some zealots are aggrieved at the North when a Convention refuses to entertain a string of resolutions in favor of Temperance and Anti-Slavery Societies; and most piously "unwilling to create disturbance" till the time of the next Convention.

There is one thing that strikes us as strangely inconsistent with the other proceedings of the Convention; and that is, that this same Mr. Memminger who could offer such a compound of ignorance and calumny as is contained in the above resolutions should yet be made a member of the Standing Committee, and deputed to the next General Convention. One would think that men must love disturbance when they thus propagate the evil which they have it in their power to arrest. But it has been too much our way to sow the wind that we may reap the whirlwind. We annex the remainder of the proceedings:

The next day, however, the Bishop opened the Convention with some remarks, disavowing any intention of personality in his remarks the the day before, and disclaimed every thing like hostile or unkind feeling against any one. Mr. Memminger asked leave to make an explanation in a matter personal to himself, which having been given him, he stated that as a delegate to the General Convention, he felt himself embarrassed by the action of the Body the day before, and asked to be informed by the Convention, whether he was to regard that action in the light of instructions to him, as their representative, on the subject matter of the resolutions. The Hon. R. W. Barnwell, the Lay Delegate from Beaufort, then moved a resolution to the effect, that it was not the intention of the Convention to instruct their delegates to the General Convention; which, after considerable discussion was carried by a Clerical vote of 19 to 11, and a Lay vote of 16 to 4, several parishes being divided.

DR. HOOK AND THE VICARAGE OF LEEDS.

If any one doubted the justice of the Bishop of New Jersey's remark, in the advertisment to his edition of "Hear the Church," in 1838, "it is but to know Dr. Hook to recognise him as one of the noblest sons of England's noble Church," the letter which is given on our first page will be received as ample confirmation. In connexion with it, and as illustrating the influence which such men and such measures are exercising now in England, take the following extract from the Earl of Eldon's speech in the House of Lords, in moving the adoption of the usual address in answer to the Queen's speech, at the opening of Parliament. "Amongst other measures which passed last year, and which had tended to the happiness of the country, were those connected with Church endowments, and other questions relating to that subject. Her Majesty called on their lordships to join with her in thanking Divine Providence for the blessings resulting to us from those measures. He was sensible that the subject was of so serious a nature, that he need only express his great gratification that her Majesty had noticed it. A few days ago he heard that a Reverend gentleman in the North of England, Dr. Hook, the Vicar of Leeds, whom he was proud to call his schoolfellow, had, in the most liberal manner, given up an extensive part of his Church preferment, had quitted claim to half his income, and retired to a smaller house, than he had before occupied. The reverend gentleman had engaged to take every step by which so large a district as that of Leeds would be formed eventually into thirty parishes, so that *every poor man might have his pastor, and every child his school.* This conduct was so creditable to the reverend gentleman, that he could not abstain from referring to it."

CLERICAL CHANGES.

The Rev. Edward Ingersoll, having entered on his duties as Rector of Trinity Church, Buffalo, requests that letters and papers designed for him may be directed accordingly.

The Rev. Joseph F. Phillips has resigned the pastoral charge of St. Luke's Church, Cattskill, and accepted an unanimous call to the Rectorship of St. Stephen's Church, Middlebury, Vt.

The Rev. Moses H. Hunter has resigned the Rectorship of Christ Church, Indianapolis, Indiana, and accepted an invitation to the Rectorship of the Church in Frankfort, Kentucky, to which place he desires that all letters and papers intended for him may be sent.

DIOCESE OF INDIANA.

In St. Paul's Church, New Albany, Indiana, Friday, December 1, 1843, Rt. Rev. Dr. Kemper, Missionary Bishop in charge of the diocese, admitted Rev. John H. Drummond, deacon, (missionary at Leavenworth,) to priest's orders, and Mr. Samuel Lee Johnson, to the order of deacons. The candidate for the Priesthood was presented by Rev. B. H. Hickox, Rector of St. Paul's New Albany, and the candidate for the diaconate by Rev. Rodman Lewis of the U. S. Navy.

The Rev. Samuel Lee Johnson has been elected Principal of St. Mary's Seminary, Indianapolis, Indiana, a high school for young ladies, recently established by the Vestry Christ Church, in that city.

For the Churchman.

ST. PAUL'S CHAPEL.

On Sunday morning next a collection will be made for the benefit of *The New York Bible and Common Prayer Book Society.*

By a reference to the 35th Consecutive Report will be seen a steady increase in the operations since a change of its system.

The past year was printed, 2000 Bibles; 2000 Testaments; 14,000 Prayer-books; 1000 large Prayer-books; 125 Psalms and Hymns.

The gratuitous distribution and sales were, 1573 Bibles; 1013 Testaments; 13,421 Prayer-books; 745 large Prayer-books; 608 Psalms and Hymns. Total since 1st October, 1837—6517 Bibles; 4996 Testaments; 54,730 Prayer-books; 3433 large Prayer-books; 1409 Psalms and Hymns; and 862 German Litany.

In the last six years there has been added to their stock of stereotype plates, one set of the Bible; one set of Testaments; one set of 12mo Common Prayer; and one set of Folio Prayer, the most superior for the desk.

The amount expended the past year was $4153 58.

The sums received were, for sales, $2556 08; all other sources, $2049 66. Total, $4605 74. Of this latter sum only $156 22 has been received out of the State of New York. Is this such a reward as the Society ought to expect in return for its liberal gratuitous issues? But $377 81 was in the treasury to commence the new year. 8000 small and 1250 large Prayer-books have since been printed, which, from present appearances, will not be half enough to meet the increased and increasing calls on the Society. Will not Episcopalians contribute of their bounty to aid in supplying the Missionaries, feeble congregations, and destitute of our communion, with these most valuable and important publications of the Society of their holy Church. Their contributions and subscriptions will be highly acceptable at the Church Despository, No. 20 John street, by

Thomas C. Butler, Agent and Treasurer.

For the Churchman.

CHURCH TRACTS IN THE TURKISH LANGUAGE.

Extract of a letter from the Rev. Horatio Southgate, dated Constantinople, Nov. 7, 1843:

"I should like to know whether your Society will be willing to bear the expense of translating one or more of the Tracts in some Oriental language; the expense will be about fifty dollars, probably less, for 1000 copies of a tract of 16 pages; this includes translating, revising, copying, printing, paper and binding.

"I have no doubt that the expense of any publication you may undertake for the Eastern Churches will be refunded by the sales; my rule in general is to *sell*, not to distribute gratuitously; the books are more esteemed when bought. Since writing the above, I have thought that as the tract which I may select may exceed 16 pages, it would be better to allow me $100 for translating and publishing any tract or tracts published by the Society in New York. That is, grant me an appropriation of *one hundred dollars* with this limitation."

Extract from the Minutes of the Protestant Episcopal Tract Society, Feb. 13, 1844:

"*Resolved*, That the whole of this application be referred to the Rev. John McVickar, D. D., the Rev. Smyth Pyne, and the Agent, with full power."

Under the above appointment the subscribers appeal to the liberality of Churchmen, to enable them to carry out the Christian work herein entrusted to them. The treasury of the Tract

Society being altogether exhausted, their only dependance is on the pious contributions of willing minds.

Any sums remitted to either of the subscribers for that end, will be forthwith passed to the credit of Dr. Southgate for the above special object.

JOHN M'VICKAR, No. 8 College Green,
SMYTH PYNE, 120 Eleventh street,
THOS. C. BUTLER, 20 John street.
New York, Feb. 27, 1844.

The effort now making to extend the ministrations of the Church to the German population of our city, in their own language, is worthy of all encouragement. It has received the warm recommendations of almost all our city clergy, though we have room only for the Bishop's.

For the Churchman.

ST. SIMON'S CHAPEL.

NEW YORK, Feb. 20, 1844.

Attention is respectfully requested to the following statement and appeal in relation to efforts now making permanently to establish a Protestant Episcopal Church amongst the German population of this city.

The number of Germans residing in this city is estimated at about thirty-five thousand—with only six places of public worship, accommodating about six thousand people. Nearly *five-sixths* therefore of this population are unprovided with church accommodations of any description, and the great majority of these are too poor to provide them for themselves. A knowledge of these facts, induced a few individuals in May last to hire and fit up a small Chapel in Houston street, near Ridge street, suitably for the public worship of the Protestant Episcopal Church, and engage a clergyman competent to preach and conduct the services in the German language. A congregation soon assembled, who manifested much interest in the services of the Church, and would doubtless by this time have been much larger than it is at present, had the vacancy occasioned by the resignation of the clergyman been at once supplied. For the greater part of the time the services of the Church have been conducted by a Lay Reader, but even under this and other disadvantages, there are now in attendance about *twenty families, and one hundred and forty Sunday scholars*. Through the liberality of a few individuals, the association has been able very nearly to meet their current expenses—but to carry on their design successfully, they must rely, under Providence, on the *continued and liberal support of Churchmen generally, to whom by this circular, they would now most earnestly appeal*.

Should this appeal be generously responded to, the committee confidently hope to obtain the services of a clergyman of established character and reputation, and a thorough German scholar.

The amount required *to cover all expenses*, for the ensuing year, will be about ONE THOUSAND DOLLARS; and it now rests with Episcopalians to say whether this sum will be granted, and "ST. SIMON'S CHAPEL," be the First German Episcopal Church, permanently *established* in this country.

RECOMMENDATION.

It gives me much pleasure to learn that the German Protestant Episcopal Congregation in this city, has now the prospect, with aid from their fellow members of the Church, of securing the services of a Clergyman of eminent worth and respectability, and well and intimately acquainted with the German language. Such aid I sincerely hope they will receive. The extending of it will render an essential service to religion and the Church, and is hereby cordially solicited in their behalf, by BENJ. T. ONDERDONK,
New York, Feb. 10, 1844. Bishop of New York.

From the Banner of the Cross.

Rev. and Dear Sir,—As Bishop Hopkins has brought before the public, in the Preface to his late work on the Reformation, the affair of my interposition, when informed that he intended delivering, in Episcopal churches in this city, a series of lectures on that subject, involving of course the entire Romish controversy—I will thank you to print the two following letters, which are the whole inter-communication we have had on this matter. And while making this request, I will further ask the insertion in your columns of a more complete statement than Bishop H. has given.

Early in December last, after an adjournment of the Standing Committee of the Diocese, I having been present at the meeting, a clerical member stated that the Rev. Mr. Hooker had informed him that Bishop Hopkins had written to him, to inquire of our city clergy whether they were willing to have him deliver in their churches, some fifteen lectures on Romanism. I asked—did the Bishop request Mr. Hooker to make a similar inquiry of me? The reply was in the negative. I then expressed the hope that none of the clergy would agree to the measure; regarding it as one that would produce much agitation and little benefit, however able the effort; and it being morally certain that it would—and very naturally—be connected, in the public impression, with Bishop Hopkins's late proposal to Bishop Kenrick of an oral discussion, which, happily for the religious quiet of the community, was declined. I then desired the Rev. member of the Committee to request Mr. Hooker, in replying to Bishop H., to apprise him of the opinion I had thus declared. Every clergyman present, I believe, agreed with me. Mr. Hooker is confident he wrote to that effect to Bishop H., and is certain that he knew of my disapprobation immediately on reaching here, late in December.

About two or three days after his arrival, Bishop Hopkins called on me, accompanied by two of our clergy. Two of my candidates were with me, but were about leaving. I pressed the Bishop to remain, and told him the visit of the young gentlemen was over; but after no more time than enough to exchange salutations, perhaps two minutes, he and the clergy with him went away. On seeing him, I certainly thought he had come to consult with me about delivering his lectures; but three minutes convinced me that I was mistaken. Yet I then felt little anxiety on the subject, as it was understood that two of the clergy had refused an application made to them for the purpose, others had expressed themselves as before stated, and yet others were believed to be of the same mind. Of the opinion of some of the clergy I knew nothing.

It appears, however, that the eloquent conversation of Bishop H. had, in a few days, persuaded one or more of them out of their previous conviction; so that "five of the principal churches were to be occupied in rotation." All this was arranged by Bishop H., without once consulting me, and though he had been distinctly apprised by others of my entire disapprobation of the measure. On Thursday, Jan. 4th, I learned that the thing was determined on, and that the first lecture was to be delivered the next Sunday evening. With my sense of duty towards an "important portion of my diocese"—where there are some twenty congregations, more than half of them large ones—I had no alternative; I *must* expostulate with Bishop Hopkins, and relieve myself of all responsibility in the matter; and I accordingly wrote to him the letter given below. It proved successful, as will appear from the letter of Bishop Hopkins in reply, also annexed.

I make no appeal to any one, concerning the correctness of my judgment in condemning the sort of "excitement" alluded to in my letter to Bishop Hopkins. It is enough that such *is* my opinion, deliberately formed long ago, and after an interchange of views with not a few intelligent and prudent friends. By that conviction of duty I must be guided, in administering the charge committed to me in the Church.

Neither do I appeal to any one, in support of my right to expostulate with bishop, priest, deacon, or layman, who shall come into this diocese to hold disputations, or deliver courses of lectures, on agitating ecclesiastical topics, particularly Romanism, which is the most agitating and exciting of all, and oral debates or protracted discussions concerning which yield commonly the least possible beneficial result. The claim to lecture at large, and many times on such a subject, in the midst of the twenty congregations in Philadelphia, is in effect a claim to lecture on it as copiously to twenty of our country congregations, and that amounts to a claim to lecture on it as fully and repeatedly in our every parish in Pennsylvania, and thus disturb my whole diocese, and so far take it entirely out of my hands. I ask no one to agree with me, that I have a perfect right to expostulate against every grade of such a pretension. Yours truly,

H. U. ONDERDONK.

Philadelphia, Feb. 16, 1844.

BISHOP H. U. ONDERDONK TO BISHOP HOPKINS.

Philadelphia, Jan. 4, 1844.

Right Rev. and Dear Sir,—The Rev. Dr. Coleman has just informed me that you intend to deliver, in churches in this city, a course of lectures on Romanism, or kindred subjects. This information I have received with deep regret, and I will add, not without astonishment. With regret, because I do not approve of such measures, not deeming them the proper method of attempting the good designed. And with astonishment, because I think I ought to have been consulted, before you determined that a procedure, which must produce excitement, be carried out in so important a portion of my diocese. My repugnance to the measure is so great, and so firmly established, that I must beseech you, my dear brother, to reconsider it. Nor can I avoid expressing the hope, that, in so doing, you will see cause to yield to my very earnest wish.

Your affectionate friend and brother,
H. U. ONDERDONK.
The Right Rev. John H. Hopkins, D. D.

BISHOP HOPKINS TO BISHOP H. U. ONDERDONK.

Philadelphia, Jan. 5, 1844.

Right Rev. and Dear Sir,—Your letter of yesterday has been received, and in compliance with your "very earnest request," I have given up my intention of delivering my course of lectures upon the causes, principles, and results of the Reformation, at this time, and in the churches under your Episcopal jurisdiction.

By this decision, however, I beg to be understood as in no respect admitting the right or the expediency of Episcopal interference in a matter of the kind. My change of purpose is to be set down solely to my desire, that none of your clergy who have kindly offered me their pulpits for the occasion, should be involved, on my account, in the slightest trouble. The censure conveyed by your language with regard to myself, will probably be brought in due season before the House of Bishops; and I shall be exceedingly surprised if that body should sanction the notion that a bishop of the Protestant Episcopal Church must apply for a *special license*, before he presumes to exercise the common right of every Presbyter, in sustaining the doctrines of the Reformation against the perilous errors of Rome.

Sincerely regretting, for your sake much more than my own, the course which you have taken, but confident in the belief, that in some way or other, it will be overruled for good.

I remain,
Right Rev. and Dear Sir,
Your friend and brother in Christ.
(Signed) JOHN H. HOPKINS.
Right Rev. H. U. Onderdonk, D. D.

REVIVAL OF THE CHRISTIAN ORDER OF "THE SWAN" IN PRUSSIA.

The Prussian Gazette has the following royal ordonnance:—

"*Berlin.*—We, Frederick William, by the grace of God King of Prussia, &c. To all whom these presents shall come greeting.

"Among the many happy results produced by our time, under the blessings of a long peace (which God please to prolong) there is scarcely any that deserves greater notice and gratitude than the far-spread efforts to alleviate physical and moral suffering by the formation of associations. These efforts are essentially coincident with the endeavors to give proofs of Christianity, *not by dissents about creeds and external forms*, but in its spirit and its truth by life and deeds. Deeply penetrated by the conviction that many of those respectable associations cannot attain the entire effect of which they are capable till they are united by a common bond round a directing centre, we have resolved to revive the most ancient order of our house, the order of the Swan, founded exactly 400 years ago by our ancestor, the Arch-Chamberlain and Elector Frederick II., and never formally abolished, and to be re-organised in a manner suitable to the wants of the present age. The intention of the statute drawn up in 1443 is no other than *to give proof of Christian faith by deeds.* We have ordered new statutes to be drawn up, and a council of the order to be formed, the division of which into sections for the direction of the several branches of the operations of the society shall be shortly arranged. Our first care to effect the practical operation of the association of the order of the Swan will be formed alone of an evangelical mother establishment in Berlin, for the care of the sick in great hospitals. We have made such changes in the insignia of the order as we have judged to be suitable to the present object. The members who act directly to execute the object of the order—namely, those of both sexes, who attend to the sick, to the penitent sinner, and to the criminal, and also the clergy to whom the immediate direction of the establishments of the associations, and the care of souls in them, is entrusted, wear the insignia of the order.

"The insignia of the order of the Swan are not intended, like those of other orders, as ornaments for the reward of merit, or distinction; only the gold chain we shall in cases give as a Royal mark of honor, to crowned heads and august persons. The order of the Swan, is to be '*an association*' into which individuals voluntarily enter to exert themselves for one of its objects, and from which they may withdraw without any imputation on them, when they feel that they are no longer able to dedicate their time to it. The offices and dignities of the order only indicate the sphere of the activity of the persons holding them, and how far they are near to or remote from its centre. Persons of both sexes, without distinction of rank or religious confessions, if they are ready to perform the duties of the society, may be received into it. We ourself, have, with our beloved consort her Majesty the Queen, taken on us the office of grand master of the order and the superior directors of its operations. Only the institution and association proceeding from the order are under the direction of us and the authorities of the order, but all others only where they desire of their own free will to be received into it, and the order finds that they correspond with its own object. We should mistake that virtue which, with valor and fidelity, is the brightest ornament of our beloved people, if we thought to penetrate, with the splendor of an order, into the sacred retreats of unostentatious benevolence. Our sole object is, by united efforts, to effect good on a great scale in that fertile field which has been indicated. All depends on the blessing of God, which we invoke on our work, that the revived order may flourish for the relief and remedy of numerous sufferings, and that men and women of all religious persuasions, classes, and races of our people may prove, in a numerous association, and in the noblest spirit of emulation, that they are mindful of the words of our Lord—'By their fruit ye shall know them.' In the conviction that the object which we revive, the order of the Swan, is a good one, directed entirely to the relief of manifest evils and to the promotion of wholesome institutions, we commend it with confidence and joy to the King of Kings. Under his blessing a truly noble company will take up and promote all that is great, salutary, and energetic in the tendencies of our times; but manfully oppose every thing that is injurious, not by contention and dispute, not by secret intrigue, but by that in which all Christian confessions may or ought to unite—by the active practice of what is God's will, in the certainty of the triumph of the divine love. The motto of the order is 'God with us.'

"Given at Berlin on Christmas-eve, 1843.
(Signed) "FREDERICK WILLIAM."

From the English Churchman.

SISTERS OF CHARITY.—A correspondent of *The Morning Post* cites the following extract from the evidence recently given by the Rev. John Garbett, Rector of St. George's, Birmingham, and Rural Dean, at page 134 of the first report of the Midland Mining Commission:—"I am convinced that nothing is so likely to destroy this country as inducing the different classes to regard each other as castes. There must be a way of intermingling the *higher* with the *poorer* classes. The intercourse of ladies, of all things the most ameliorating, is invaluable. I have a number of female district visitors thus employed. The Roman Catholics have recently established a Convent of Sisters of Charity close to my parish, whose labors, in the way of conversion, I seriously dread. They will effect more in ONE year than all the priests in Great Britain in SEVEN. I name this as a proof of the effect of *sympathy* with the poorer classes." After such testimony as this, proceeds the writer, we appear especially called upon to endeavor to carry out some such proposition as the active piety of Lord John Manners has suggested; and it is the more incumbent upon us to do so at the present time—when the Church of Rome (having discovered the power and efficacy of this part of her system) is setting up conventual establishments in all parts of the kingdom. Convents have not only been established at Dublin, York, Liverpool, Birmingham, and Newcastle, but in the very capital itself, viz., at Bermondsey and Lambeth.

THE BISHOP OF VAN DIEMEN'S LAND.

In our last we announced the fact of the Duke of Roxburgh, with Dr. Nixon, the new Bishop of this city, on board, being in the river. Yesterday morning it became known that his Lordship would land at 1 o'clock, by which hour a large concourse of inhabitants had assembled on the Steam-packet Wharf, for the purpose of greeting his arrival on their shores. The right rev. dignitary was conveyed from the ship in the Lieutenant-Governor's barge, and the carriage of his Excellency was in attendance to receive him, but his Lordship apparently felt too much gratified by the very hearty welcome he received from the clergy and inhabitants who were assembled on the wharf to avail himself of the convenience, and accordingly proceeded on foot, supported by the Rev. Mr. Bedford, the rural dean, and the clergymen in full canonicals, and numbers of the most respectable inhabitants, to the Government-house, where we understand his Lordship will remain until a suitable residence can be provided for him. His Lordship will occupy a seat in the Executive Council, a measure of incalculable benefit to the colony, and would have held the same appointment in the Legislative Council, but that there is at present no vacancy. At 9 o'clock this day he will preach an opening sermon at the Cathedral church of St. David's.—*Hobart-Town Advertiser, July 21.*

MUNIFICENT DONATION.—Bishop DeLancey desires to acknowledge the receipt of *one thousand dollars*, from a gentleman who requests that his name may not be mentioned in connexion with the gift, to be applied as the Bishop shall deem best, towards the support of Missions in Western New York.—*Gospel Messenger.*

NASHOTAH SCHOOL.—Bishop Kemper states that a candidate for Orders can be maintained here for twenty-five dollars a year. There are now seven students for the ministry there, and the school can accommodate some twenty more.

We regret to learn that we are about to lose our much esteemed fellow citizen, the Rev. GORDON WINSLOW, Pastor of St. Ann's Parish, he having been called to and accepted the charge of a Church on Staten Island, which he intends assuming in May next.

Mr. Winslow's short sojourn amongst us had already centered the affections of his parishioners and the high esteem of our citizens generally, and while his departure from among them will be much felt and deeply regretted, he will carry with him their hearty good wishes for his future welfare.—*Annapolis (Md.) paper.*

PREPARATORY EDUCATION OF CANDIDATES.

The Education Committee of the Society for Promoting Religion and Learning in the State of New York, would herewith give notice that they hold as yet unfilled several rights of free tuition in various Colleges and Collegiate Schools in the State and City, also in Washington College, Conn. Application to be made for the same by letter, addressed to the subscriber, from the individual himself, enclosing certificates both from his clergyman and Academic Instructor, testifying to character, talents, attainments, and attachment to the Church.

The above appointments are without present stipend. Their value consists in free tuition, and in having the name of the incumbent entered on the books of the Society as a candidate for a Seminary scholarship on quitting College. JOHN M'VICKAR,
Chairman of Ed. Com., 8 College Green.

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in the Church of the Annunciation to-morrow evening. Service to commence at *half-past seven.*

TO CORRESPONDENTS.

"D. V. M. J." "T." "C." "New York." and "A. A." in our next.

Bishop Onderdonk requests that those Deacons of the Diocese who expect to apply for Priest's Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests information of what consecrations of churches will be expected, with notice of the times when it is supposed they will be in readiness.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt Rev. Benjamin T, 106 Franklin.
Abercrombie, Richard M., Harlem, 4th avenue, at A. Howe's.
Anthon, D D, Rev Henry, Second Avenue, corner o 10th street.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G.T., corner Tenth st. and Fifth Avenue.
Berrian, D D, Rev William, 50 Varick.
Bruce, Rev. Vandervoort, 750 Broadway.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Carey, Rev. Arthur, 101 Charlton street.
Dowdney, Rev. John, 20 John st, and Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, D. D. Rev. Charles W., 3 College Green.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D. D., Rev Edward Y., 159 Chambers.
Hobart, Rev. J H., 697 Broadway.
Hoyt, Rev. R., 38 Forsyth street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 255 Greene, near Waverly Place.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, Fifteenth st near Third Avenue.
Milnor, D D, Rev James, 82 Beekman.
Moore, Rev. Jacob D. L. M., 1 Greenwich st.
Morris, Rev William, 76 Varick.
Nichols, Rev. Edwin A., 238 Twentieth street.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 97 Watts street.
Peck, Rev. Isaac, 139 Grand street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue
Richmond, Rev William, Bloomingdale.
Riley, Rev. Reuben, 371 Hudson street.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 222, 22d street.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D. D., Rev Thomas H, 1 Rector
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. W. H., 15 University Place.
Walton, Rev. W., 2 Abingdon square.
Wayland, Rev. John, 194 Fourth street.
Williamson, Rev. C H., 72 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D. D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Goodwin, Rev. F. J., cor. Sands and Wash., Brooklyn
Henry, D. D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh,

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D, Rev. Edmund D., Essex street.

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in ST. PAUL'S CHAPEL, and be repeated in ST. CLEMENT'S CHURCH, in this city.

Services to commence at half past seven.

ST. PAUL'S CHAPEL, Sunday evening, March 3.—Sermon by the Rev. EDWARD N. MEAD "*On the Romish Claims of Supremacy and Infallibility.*"

ST. CLEMENT'S CHURCH, Sunday Evening, March 3.—Sermon by the Rev. JOHN M. FORBES, on "*The Sin and Misery of Despising our Christian Birthright.*"

ST. BARTHOLOMEW'S CHURCH will be open for divine service during the Sunday evenings in Lent, when the Rector will repeat, by request of his parishioners, several sermons on some of the prominent doctrines of the Church. Service will commence at half past seven o'clock. March 2—1t$

LECTURES TO YOUNG PERSONS IN THE MISSION CHURCH OF THE HOLY EVANGELISTS.—The Reverend Kingston Goddard will lecture on Sunday evening, March 3d. The Rev. G. T. Bedell, March 10th. The Rev. Libertus Van Bokkelen, March 17th. The Right Rev. Bishop Onderdonk will deliver the last of the course on Sunday evening, March 31st. Services to commence at 7½ o'clock.

☞ The Rev. JOHN WAYLAND will deliver a Sermon to the Young, in the Mission Church of the Epiphany, in Stanton street, between Essex and Norfolk streets, on Sunday evening next. Services to commence at half past seven o'clock. March 2.

CHURCH OF THE REDEMPTION, Sixth street, rear Second Avenue. This church will be opened for divine service on Sunday Evenings, during Lent, and a course of Sermons be preached suited to that season. Sermon on next Sunday Evening by the Rev. WILLIAM MORRIS. Service to commence at 7½ o'clock. March 2.

ALL SAINTS' CHURCH.—There will be divine service in this church every Sunday Evening during Lent, to commence at half past seven o'clock. Feb. 24—6t

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. Feb. 17, 1844.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
Feb. 17, 1844. 72 Murray street.

SEAMEN'S CHAPEL.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Feb. 17, 1844.

MISSION CHURCH OF THE HOLY EVANGELISTS.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Newitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street. Feb. 17, 1844.

SACERDOTAL ABSOLUTION.——A Sermon preached before the Convention of the Diocese of North Carolina, by the Rev. M. A. Curtis, Rector of St. Matthew's Church, Hillsborough, N. C. Published and for sale by JAMES A. SPARKS,
March 2. Churchman's Bookstore, 109 Nassau st.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Brooklyn. First Sunday in Lent, February 25th, confirmed 60 in St. Ann's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday in Lent, March 3, Church of the Ascension, *New York.*
Third Sunday in Lent, March 10, Church of the Redemption.
Fourth Sunday in Lent, March 17, St. Jude's Church.
Fifth Sunday in Lent, March 24, St. Paul's Chapel.
Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.
First Sunday after Easter, April 14, St. Mark's Church.
Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

CALENDAR.

MARCH.

3. Second Sunday in Lent.
10. Third Sunday in Lent.
17. Fourth Sunday in Lent.
24. Fifth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
31. Sunday next before Easter.

APRIL.

1. Monday before Easter.
2. Tuesday before Easter.
3. Wednesday before Easter.
4. Thursday before Easter.
5. GOOD FRIDAY.
6. Easter-Even.
7. EASTER-DAY.
8. Monday in Easter-Week.
9. Tuesday in Easter-Week.
14. First Sunday after Easter.
21. Second Sunday after Easter.
25. St. Mark the Evangelist.
28. Third Sunday after Easter.

ACKNOWLEDGEMENTS.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 21st inst., has received the following contributions:

From St Paul's ch, Flatbush, L I, for Ill, $11 04; Domestic Missions, S A T, $5; Christ ch, Newton, N J, Rev C Dunn, $5; a friend to missions, per W P Hunter, Esq, Savannah, half, $25; St Peter's ch, Perth Amboy, N J, a portion of Quin coll, $15 39; response to the appeal in the Banner of the Cross, being a thank-offering from a daughter of the Church, on Washington's birthday, $4 50; St John's ch, Delhi, N Y, Rev G Waters, rector, half, $11 50; a widow's mite, on her birthday, $3; Quin coll, St John's ch, Hartford, Conn, Rev A Cleaveland Cox, rector, half, $80 32; received per J A Sparks, Esq, St James's ch, Danbury, Conn, $4; St Thomas's Chapel, Bethel, $26 67; from a lady, $1—total, $31 27; Quin coll, Christ ch, New Brunswick, N J, $19; to be added to the collection in Grace ch, Jamaica, L I, $3 and $5—total, $8; St John's ch, Lafayette, Ia, per Rev S R Johnson, $13 75; S S of St James's ch, Zanesville, O, half, $1 50; Harcourt parish, Gambier, O, 50 cts; collection in Grace ch, Camden, S C, per W J Grant, Esq, $31; received through the Rev P P Irving, Secretary and General Agent of the Foreign Committee, the following contributions, obtained by him in South Carolina, viz, A H Seabrook, Esq, $20; Rev C E Leveritt, $40; sundry others all in Edisto, total, 100; two ladies of St Peter's, Charleston, half, $37 50; Mrs Ball, $5; St Bartholomew's parish, for mission at Clarksville, Ga, $25; collection at a missionary meeting in St Michael's, half, $79 59; special offering at do, $10—total, $257 09; Mrs Charles Tayloe, of King George, per Rev W Friend, $10; a female friend, Putnam, O, half, $4 50; Christ church, Greenwich, Ct, Rev Benj M Yarrington, rector, half, $6 81; St Paul's ch, Henderson, Ky, per Rev J E Jackson, half, $10; from an artist, for the support of missions in N C, $50; church at M A, $25; St Peter's ch, Spotswood, N J, of which 82 cts is from the Sunday school, half, $3; St Andrew's ch, Walden, Orange co, half, $5; collection in Christ ch, Lexington, Ky, $21 40; offerings of the Sunday scholars of the same, $3; Mrs H J Bodley, do, $5; Mrs T E Boswell of do, $5—total, $34 40, per Rev E F Berkley, rector. Total, $671 97.

THOMAS N. STANFORD, Treasurer,
Feb. 28, 1844. 139 Broadway, New York.

Errata.—In last week's acknowledgment for Rev George Woodbridge, read Rev George Burgess.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of 20th inst, has received the following sums:

From Rev W G Jones, rector of Frederick parish, Clark co, Va, Miss E P Nelson, $10; Miss E H Nelson, $5; Miss Lucy Nelson, $3; a friend, $8; three masters Randolph, $1 55; for Africa, $27 55; Miss S W Nelson, $2 50; Mrs Mary Whiting, $10; Miss E H Nelson, $5; Miss Lucy Nelson, $3; for Greece, $20 50; Mr Hugh Nelson, $10; cash, $27 22; for foreign missions generally, $37 22; for China, $5—in all, $90 27; from G H Virginia, for Rev Mr Hill's Mission, Greece, $15; Quin coll, Trinity ch, Newark, N J, per Rev M H Henderson, rector, part, $30 50; Quin coll, Trinity ch, Woodbridge, N J, $1; Mission Ch of the Epiphany, N Y, per Rev Lot Jones, $21 04; St John's ch, Delhi, N Y, Rev Geo Waters, rector, half, $11 50; a friend to missions, Savannah, Geo, half, $25; Quin coll, St John's ch, Hartford, Ct, per Rev A C Cox, rector, half, $80 32; Quin coll, St Peter's ch, Perth Amboy, N J, $25 33; Christmas coll, St James's ch, Zanesville, O, per Rev M T C Wing, half, $1 50; Christmas coll, Harcourt parish, Gambier, O, per do, $1 50; J S Sarvers, sub, per do, $4; Juvenile Missionary Society of Christ ch, Mobile, Ala, for education of Emma Alabama Jones, Africa, per Rev S S Lewis, $20; ladies of St Stephen's ch, N Y, for support of beneficiary at Athens, per Rev J H Price, rector, being 3d annual subscription, $80; through Rev P P Irving, Secretary and General Agent, collection at St Peter's ch, Baltimore, Rev T Atkinson, rector, $30 94; Trinity ch, Washington, D C, Rev H Stringfellow, rector, $41; Female Missionary Association of said church, for China, $45—$86; St Bartholomew's parish, S C, per Rev J H Fowler, for Africa, $36; St Michael's ch, Charleston, per Rev P Trapier, $44 06; part of private offering, J H F, $3—$200; collection in Calvary ch, Brooklyn, per Rev W H Lewis, rector, $30 58; from a female friend, in Putnam, O, half, $9; female friend to missions, Putnam, O, half, $4 50; Christ ch, Greenwich, Ct, Rev B M Yarrington, rector, half, $6 81; Quin coll, St Peter's ch, Morristown, N J, Rev W Staunton, rector, half, $9 56; special, foreign, 50 cts—$10 06. Total, $667 91.

J. SMYTH ROGERS, Treasurer,
New York, February 28, 1844. 57 Wall-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 21st inst., the following contributions, viz:—

From St Anna's ch, Fishkill Landing, Rev F Clarkson, rector, $22 60. T K, "for Essex County Mission," $25. Total amount, $47 60.

C. N. S. ROWLAND, Treasurer,
February 28, 1844. 55 Water street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:

From Mrs Sarah Gracie, Brooklyn, annual, $2; Mrs R Bayley, New Rochelle, a subscriber, $12; J Smyth Rogers, M D, donation, $2 50; Master Thomas Henry Sill, do, $0 25; Master Frederick Augustus Sill, do, $0 25; Rev T B Layman, for Desk Bible and Prayer-book, &c., $19. Total amount, $36.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Feb. 28, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From St Luke's ch, Brooklyn, Rev J W Diller, $1 88; Rev Reuben Sherwood, D D, annual, $1; Rev Charles Breck, St Paul's ch, Wellsboro', Penn, $6; J Smyth Rogers, M D, donation, $2 50; Samuel Burrell, annual, $1. Total amount, $12 38.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Feb. 28, 1844.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Stanford & Swords, offerings of St Paul's College, (one third,) $8 25.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received. They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.
February 14, 1844.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following sum for the benefit of the poor:

Offerings of the chapel of St Paul's College, by Stanford & Swords, $8 25.

Further donations will be thankfully received—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, 109 Nassau street; or with Jesse Pound, 50 Fourth street.
February 28, 1844.

SUSSEX CHURCH SCHOOL,

At Christ Church Rectory, Newton, Sussex County, New Jersey, under the immediate supervision of the Bishop of the Diocese.

THE REV. CLARKSON DUNN, A. M., Head.—On the first day of May next ensuing, the first term of this school will commence, and boys will be received, to be carefully nurtured, and faithfully instructed in the various departments of English and Classical learning, and in the principles of the Church. The Head, who has had twenty years experience in the administration of a school, will be assisted by one or more deacons of the Church, to be selected for that purpose, by the Bishop of the Diocese. The boys will in all respects be treated as his own sons. They will be thoroughly prepared for College, or for any of the departments of life. There will be one uniform charge for all, whatever studies they may pursue, of sixty-five dollars, for the term of five months, which must be always paid in advance, and which will cover every ordinary charge of maintenance and instruction. The charge for the vacations, which will be the months of April and October, will be additional, and at the same rate. The course of studies in English and Classical learning, and in Christian Knowlege, will be drawn up and supervised by the Bishop of the Diocese; in whose presence, an annual examination of the school will take place.

☞ Inquiries may be addressed to the Head of the School, at the Rectory, Newton, Sussex County; or to the Bishop of the Diocese, Riverside, Burlington.
March 2—6t$

Just Published, No. 1 and 2,

PATRICK, LOWTH AND WHITBY'S Commentaries on the Holy Bible. Beautifully printed on fine paper, with large clear type.

To be completed in about sixty numbers, at 25 cents each. The remainder of the work will now be published at regular intervals.

WILEY & PUTNAM, 161 Broadway.

RECOMMENDATIONS.

"It gives me great pleasure to learn that Messrs. Wiley & Putnam are about publishing the celebrated 'Commentary on the Holy Bible,' by Patrick, Lowth and Whitby. It has long been justly held as a standard work of much more than ordinary value; and I cordially commend the enterprise to extensive and liberal patronage. I wish every candidate for holy orders in my diocese to study it carefully, and every clergyman thereof to have it as a constant book of reference."
(Signed) BENJ. T. ONDERDONK,
Bishop of New York.

I cordially concur in the above recommendation of the Rt. Rev. Bishop Onderdonk, for the republication of Patrick, Lowth, Arnold and Whitby's Commentaries on the Holy Scriptures, and wish all success to the enterprising publishers of this valuable work.
(Signed) HENRY ANTHON,
Rector of St. Mark's Church, N. York.

A list of similar testimonials, all expressed in terms of unqualified approbation of this truly excellent work, may be seen at the publishers'.

Any person who will furnish the names of *five* paying subscribers, or become responsible for that number, shall receive the *sixth* copy gratis.

Several respectable and intelligent men may find permanent employment in canvassing for this valuable work, by applying at 39 John street. March 2—y

NEW AND BEAUTIFUL COLLECTION OF CHURCH MUSIC.—Copyright of each page secured. New ready, at the New World Office, 30 Ann street, New York.

THE BEETHOVEN COLLECTION OF SACRED MUSIC; comprising themes now first arranged from the instrumental compositions of Beethoven, Haydn, Mozart, and other eminent composers; and Original Tunes, Chants, and Anthems: The whole harmonized in Four Parts, with an Accompaniment for the Organ. To which is prefixed a new Method of Instruction in the Rudiments of Music, and the art of Reading with Intonation, by E. IVES, Jr., W. ALPERS, and H. C. TIMM.

It has long been a source of deep regret, that men of great talent and extensive musical knowledge in this country, should have entirely neglected so important a branch of musical composition as the services of our churches involve. While the other branches of music have been steadily progressing, this alone has remained stationary.

This book has been prepared by three distinguished and experienced Professors, and differs from the ordinary books of Church music, in the following particulars: 1st. The music which it contains is such as can be found in no other book, *every page of it being copyrighted.* 2d. It is complete in its arrangement, the voice parts standing in their proper order, with a separate score for the organ. 3d. The words of the entire hymn are printed so as to be easily read with the music. 4th. It contains all the metres used in all the churches of different denominations, as well as all the service of the Episcopal churches, including the Festivals. 5th. It is got up in a far superior style to any book of the kind which has appeared in this country, being printed on a large and open page, with entirely new types.

This collection is not, as its name would seem to imply made up entirely of selections from the works of Beethoven, but from those of Mozart, Haydn, Cramer, Pleyel, Steibelt, Kalliwoda, Carter, Vulpius, Winter, A. Hesse, Herold, Hoffmeister, Ries, Bellini, Vanhall, Hoderman, &c. &c. There are many admirable original contributions by the Editors themselves, with many of the exquisite old German Chorals, harmonized by that profound musician, Rink. Besides appropriate psalms and hymns for every occasion, it contains the whole of the Church service, with anthems, &c. &c., for particular days and seasons of the year.

A full organ part is affixed to every piece of music through the book. The tunes are well voiced—great attention having been given to the melodial succession of each part—thus rendering the most difficult of them comparatively easy of execution. Everything is strictly and beautifully harmonized; rich, without being abstruse—pleasing, without being paltry. The words are selected with great care, comprising many of the most beautiful sacred poems in our language.

Price $1 a copy—a liberal discount to the trade; Choirs supplied on liberal terms. Address
J. WINCHESTER,
March 2—1t Publisher, 30 Ann st.

NEW VOLUME OF MR. NEWMAN'S SERMONS.—This day published, Sermons, bearing on Subjects of the Day. By John Henry Newman, B. D. Price One Dollar.

This volume contains *twenty-six* Sermons, which are thus entitled:—Works of the Christian. Saintliness not forfeited by the Penitent. Our Lord's last Supper and his first. Dangers to the Penitent. The Three Offices of Christ. Faith and Experience. Faith and the World. The Church and the World. Indulgence in Religious Privileges. Connection between Personal and Public Improvement. Christian Nobleness. Joshua a type of Christ and his followers. Elisha a type of Christ and his followers. The Christian Church a continuation of the Jewish. The Principle of continuity between the Jewish and Christian Churches. The Christian Church an imperial power. Sanctity the token of the Christian Empire. Condition of the Members of the Christian Empire. The Apostolical Christian. Wisdom and Innocence. Invisible presence of Christ. Outward and Inward Notes of the Church. Grounds for Steadfastness in our religious profession. Elijah the prophet of the latter days. Fasting in captivity. The parting friends.

"Of Mr. Newman's Sermons it may be safely said, that they are adapted to the besetting sins of the age; that the author traces them with a masterly hand to the most secret springs of intellectual pride; and that he explains and enforces the great principles and duties of Evangelical holiness, with a grace and simplicity of style, and unction of manner, which are seldom surpassed. We therefore heartily commend his Sermons to our readers, and earnestly hope they may find their way into every family."—*The Churchman.*

D. APPLETON & CO., Publishers,
200 Broadway.

D. A. & CO. have also just published—

Bishop Jeremy Taylor on Episcopacy. The Sacred Order and Offices of Episcopacy asserted and maintained; to which is added, Clerus Domini; or a Discourse of the Divine Institution, Necessity, Sacredness, and Separation of the Office Ministerial. By the Rt. Rev. Jeremy Taylor, D.D. One volume, 16mo. price one dollar.

"With the imigination of a poet and the fervor of an Apostle, Jeremy Taylor cannot be republished in any shape that he will not have readers; more especially just now will this treatise of his be read, when by feebler hands and far less furnished minds attempts are making to deprecate that sacred order, and those sacred offices which are here with such triumphant eloquence maintained. The publishers have presented this jewel in a fitting casket."—*N. Y. American.* March 2.

CHURCHMAN'S LIBRARY. The third number is now published, containing the conclusion of the "English Reformation," by Massingberd, and the commencement of "Church Clavering."

J. R. DUNHAM.
Flemington, N. J., Feb. 26, 1844.

THE CHURCHMAN.

From the Commercial Advertiser.

IS THE EPISCOPACY ESSENTIAL TO THE CHURCH?

NO. II.

HOW DOES A MAN BECOME A MINISTER OF THE GOSPEL?

This question so simple in itself, and so easily answered by those who maintain that the Episcopacy is essential to the Church, will not I suspect be found susceptible of as prompt and satisfactory a reply by those who advocate the opposite doctrine. And yet it is obvious that all who claim to be Ministers of the Gospel should be able to reply to it, and all who recognize such a claim should be convinced of the sufficiency of that reply.

To answer my own question then, I say that a man becomes a Minister of the Gospel in virtue of authority derived from Christ the Great Head of the Church, through those to whom he committed this trust. This constitutes the ministerial commission, and the necessity for it arises out of the very nature of the office.

When the Lord himself condescended to become our minister, "the Shepherd and Bishop of our souls," even he "glorified not himself" to be made an High Priest; and he did not enter upon his ministry, until he was set apart by an external sign given him at his baptism; and from that time, and not before, Jesus began "to preach and to teach." He also confessed that he was the *sent* of the Father. If Christ was *sent* and externally commissioned, much more must those who hold official stations under him submit to the same order. St. Paul says "God was in Christ reconciling the world unto himself," and hath *committed* unto *us* "the ministry of reconciliation." And when the same Apostle was preparing for the time when he should be called upon to give up his own commission by death he provided for the perpetuity of its authority. "This charge I *commit* unto thee, son Timothy—and the same *commit* thou to faithful men who shall teach others also."

Every Scripture precedent supports strongly the doctrine that a minister of Christ must bear a commission that can be outwardly authenticated. Ministers are "pastors," "stewards of mysteries," "overseers," "ambassadors,"—they are "in Christ's stead." They speak in the name of Christ, and the Churches are told that they "watch for souls as they that must give an account." Now do not all these titles imply an office which is to be exercised in virtue of authority not derived nor derivable in any way from those in relation to whom it is exercised? Do they not imply an office into which a man can be introduced by him alone whose the mysteries are, whose the sheep are that are to be watched and fed, whose the people are that must be overseen, whose the throne is from whom the embassy comes, whose the tribunal is to which the account is to be rendered up?

I can conceive, therefore, of no authority to speak and minister in the name of Christ unless its origin can be traced to that solemn transaction recorded in the last three verses of the Gospel according to St. Matthew:—"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and Lo, I am with you alway, even unto the end of the world. Amen."

That this was an authoritative commission, whatsoever its import may be, no one will doubt, as it emanated from Him to whom all power in heaven and earth is given. That it was entrusted originally to the eleven to the exclusion of all others will not be disputed. That it conveyed certain specified powers;—to wit, to teach all nations, to baptize, and to instruct them to observe whatsoever Christ commanded, is manifest on the face of it. That it was to be a perpetual commission, or in other words that it was not limited to the Apostles themselves, so as that its powers should expire with them, is I think clearly demonstrated from its final clause, "Lo, I am with you always even unto the end of the world."

There are those, however, who suppose that this commission was personal to the Apostles who received it, and therefore that it does not constitute the sole warrant for maintaining a standing ministry. Now that the Apostles were authorized to associate others with them in executing the great design of their commission is manifest, I think, from the whole subsequent Gospel history. Before they began to act under it, they added one to their number to supply the place vacated by the Apostacy and death of Judas, (Acts i.) and afterward they gave authority to the seven deacons to execute a part of their trust. (Acts vi.) The congregation elected these deacons indeed, but this was not sufficient—for the Apostles said "look ye out seven men whom *we* may appoint over this business;"—and when chosen they were ordained by the Apostles by prayer and the imposition of hands. That the charge given to the deacons was not limited to the care of the poor, but included authority to baptize and preach also, there can be no reasonable doubt, as we have explicit information that two of the seven were afterward thus employed.

It is very certain that our blessed Lord while he was himself on the earth executing the mission upon which he was sent by the Father, did not give forth his doctrines to make their way as they might by their intrinsic truth and power, but employed a human instrumentality—first in the persons of the twelve, and then in those of the seventy, whom he invested with a commission and sent forth to preach, and work miracles. And this principle was still kept in action after he had fulfilled his own mission and was about to return to the Father, as we have just seen in the charge given to the eleven Apostles. That the Apostles in their practice were governed by the same principle, and wherever they planted the Church established also a ministry, which was not common to all the members of the Church, but the authority of which was conferred exclusively upon some, there can be no doubt.

Now was this a feature in the polity of the primitive Church which was to pass away with the Apostles and with those whom they themselves commissioned, or was it to be permanent? This point need not to be argued.

How then is this permanency to be secured? Obviously it can be secured only in one way, by the transmitting of the *commission* from generation to generation. As Christ before he left the earth gave a commission to the Apostles, so the Apostles, before their decease appointed their successors, and by prayer and the laying on of hands imparted to them the authority to preach, baptize, and to govern the Church, which they had themselves received from Christ.

There is evidence, also, the most satisfactory, that these successors of the Apostles, before their decease, conferred upon others the same powers and privileges which they had themselves received, and in the same manner—by prayer and "the laying on of hands." And thenceforward unto the present day there has never been absent from the Church a ministry receiving its commission from the ministry that immediately preceded it. Now whether this ministry thus empowered to perpetuate itself, subsists in *one* order or in *three*, the first being the perpetuating order, is another question which shall be treated of hereafter. The points now before us are the necessity for an unbroken succession in the ministerial office and the evidence for this succession.

We say then that if the ministry was designed to be a permanent institution, if the Church was never to be left destitute of those who were authorized to teach and administer the sacraments in the name and by the authority of Christ, there must of necessity have been an unbroken succession in the ministry. Can any believer in Christ suppose that when he established a human instrumentality by which disciples were to be gathered unto him from all nations, and visible ordinances symbolical of the most important truths, and the channels of special grace were to be perpetuated, he would not sustain and protect his own institution? Can any believer suppose that his solemn promise, "Lo, I am with you alway, even unto the end of the world," was an unmeaning one?

If at any moment it hath failed, if at any period since his ascension there have not been the representatives of those to whom he gave this commission, "go ye and teach all nations, baptizing them," &c., connected with this promise, then the Ministerial succession has been broken. But if his promises are all "yea and amen," this most assuredly has not been falsified, and if not, then without peradventure the ministry has been preserved in regular succession; there never has been a moment when there have not been "ministers of Christ and stewards of the mysteries of God," and these have received their commission each from a preceding one, and so up to the original depositories of the sacred trust. Deny this and you accuse the Divine Redeemer of using fallacious words, or of wanting power to protect his own institution, and you deny the existence, at the present day of any ministry holding Christ's authority.

Upon the fact, then, of the giving of the original ministerial commission connected with the promise of Christ that he would be with those who hold it to the end of the world, upon the fact that no other commission derived clearly and without doubt from Christ himself can be brought forward, we repose our assertion that a man becomes a minister of the Gospel in virtue of holding a commission derived from Christ through the Apostles and their succession in office.

All depends then upon the original commission.

If Christ designed that it should be perpetual, or in other words, that there should always be "pastors," "overseers," "ambassadors," authorized by him to execute their holy functions, and if he gave a promise to this effect,—and this much we contend for,—then we argue that the succession in the ministry has been unbroken.

If, on the other hand, any one will venture to affirm that the original commission was not designed to be perpetual, then we assert, that at the present day there is no commission outwardly authenticated, such as Timothy and Titus held, authorising men to execute the ministerial office.

If there be such, let those who pretend to it show what it is, and in what manner it is authenticated.

An election by the congregation, with whatever solemnities it may be attested, other than ordination by those who hold authority from Christ to ordain, is certainly no commission from CHRIST. No passage of Scripture can be adduced which implies any power in the congregation to clothe men with ministerial authority. The congregation, we acknowledge, may designate the individual who is to receive the commission, as in the scriptural instance quoted above of the seven deacons. But the congregation cannot now, any more than it could then, convey the commission, because it was not entrusted to a congregation, but to individual men, who, if Scripture authority is worth any thing, committed it *never* to congregations, but to individual men, as Paul to Timothy and Titus.

On the supposition that the congregation has the power of conferring authority upon those who are to exercise the ministry, is it not remarkable that throughout the New Testament there are nowhere to be found directions in regard to so important a trust addressed to the Churches, whereas to the ministry the most ample instructions are given upon this point? Look through St. Paul's Epistles to the Churches, and you find that he instructs, warns and rebukes upon many subjects touching religious communities, in their collective capacity, but no where does he address them upon the appointing power to the ministry and its exercise. Examine then the Epistles to Timothy and Titus, and see how full and minute the Apostle is in his instructions upon this very point.

Again, since no directions are anywhere given for renewing the ministerial commission, if it should be in any way interrupted or vitiated in its descent, may we not infer that when Christ gave it he never designed to permit such a contingency to arise, but would fulfil his solemn promise—"Lo, I am with you alway, even unto the end of the world."

But again there are those, and they doubtless constitute no inconsiderable number of the professing Christians of the present day, who will say that the inward call, the motion of God's spirit prompting a man to undertake the ministry, is, after all, the true commission, and that any other is a mere matter of external order. The subsequent intellectual preparation of the man, his invitation by some congregation, and his outward ordination even are subsideries only—as they neither of them, nor all together, without the inward call, would make a man a true Minister of Christ. That they could not make a man a *worthy* Minister of Christ, one whom the great Head of the Church would approve and reward at the last day, is undoubted. But as the Ministry is a human agency, established by Christ to act among men, and upon men, is it not reasonable to suppose that he who assumes this agency should have some means of proving his right to it. Now as God alone is the searcher of hearts, he alone can tell whether or not he has put it into the heart of any man to preach the Gospel.

Who can doubt but that in multitudes of instances men have discharged the ministerial office, and with spiritual benefit to their fellow men, who have, notwithstanding their efficient preaching to others, been themselves cast away. Our blessed Lord seems expressly to have intended to prepare the Church for such a result. In the number of the twelve who were first appointed to preach the Gospel, and to work miracles, and to whom even the devils were subject, was Judas Iscariot. No one will claim for him an inward call, and yet his Apostleship was undoubted, and while he exercised it he deceived all but his Divine Master.

Again, if any one contends that the inward call makes a man a minister, I would ask him, are the sacraments of baptism and the supper of the Lord rendered invalid when performed by an unworthy minister, or is the preached Gospel no longer "the savour of death unto death in them that perish, and of life unto life in them that are saved," because he who preaches it may be himself unconverted? No one surely will allow that such inferences can be fairly drawn.

The inward call, then, is not of the essence of the ministerial office, so far as the Church is concerned. As regards the question between any particular minister and the Great Head of the Church, it is indeed essential. All that the Church can do is to exercise a general judgment in regard to those who plead the spiritual impulse to become ministers, and to charge them with all the authority of a solemn admonition not to assume the sacred trust unless they are "persuaded that they are inwardly moved to do so by the Holy Ghost."

That this view of what is essential to the ministerial office commends itself to the common sense of almost all denominations of Christians, whatever their abstract theory may be, is I think obvious from the fact that "a licentiate," or "candidate," or whatever he may be called, that is, one who is supposed to have given evidence of possessing the inward call, would never be permitted to baptize or administer the Lord's Supper upon the authority of such a commission alone.

But again, suppose the inward call were allowed to be the sufficient warrant for a man to preach and administer the sacraments, and the outward ordination to be a mere matter of order, is it not obvious that it could not be effectual even for this purpose? What right has any man, or any body of men to control, or in any way interfere with the influences of the Holy Spirit? If a man pleads the inward call to the ministry, and you allow the validity of this plea, what need of any human ordinance whatsoever to authenticate such a commission? I need hardly attempt to depict the monstrous abuses which such a theory would give rise to, were it permitted to work out its legitimate consequences.

Men would then be subjected to the intolerable oppression of being denied the assurance for themselves and their families of ever receiving the ordinances of Christ, the gifts of the common salvation, unless they accomplished the impossible task of searching the spirit and of ascertaining the personal character of each administrator of those ordinances. And moreover by taking away the restraints of a divinely appointed ordaining power you incite poor human nature, as it lists, without limit or responsibility, to take up the vast unbounded themes of religion, and with them to operate upon the consciences, the passions and the imaginations of men. And is not this to open the door (as history shows us) to the worst misrule and crime which have ever plagued the earth? What *human* power can restrain the man who pleads inspiration for what he does or says,—and what competent check is there save that ordained by Christ himself in the commission which he gave to his Apostles to be continued through all time?

The principal denominations of Christians, therefore, whatever their abstract theory may have been, have endeavored to preserve themselves from these evils. They uniformly place outward restraints upon the exercise of this inward call, and the very check they have adopted with remarkable unity of consent, is ordination by the ministry. Now if some external restraint has thus been proved to be absolutely essential to the very existence of orderly bodies of believers in Christ, is it to be supposed that Christ himself would not have made some provision for its use? that he would not have incorporated it with the fundamental principles of his Church? We say that he has done so in the Apostolical commission, which is distinct from the inward qualification, and which may be seen and read of all men.

The objections which may be raised against this doctrine of the Apostolical succession, will be examined in my next number.

JONA. M. WAINWRIGHT.

February 22d.

THE QUEEN'S RESPECT FOR THE SUNDAY.

Although not connected with this portion of her Majesty's life, there is another incident proves the high moral and religious influences exercised over the mind and heart of the Princess Victoria during her earlier years, and which now lead her to conduct herself in every way worthy of her rank and elevation. The fact I am about to record demonstrates the devout respect she was always taught to feel for the sacredness of the Christian Sabbath. Indeed, her religious education was invariably made a matter of the deepest and primary importance, and the lessons given at the period of her life we are now considering have brought forth the most satisfactory results in after days. The incident to which I refer is the following:—

A certain noble lord arrived at Windsor one Saturday night at a late hour. On being introduced to the Queen, he said, "I have brought down for your Majesty's inspection some documents of great importance, but as I shall be obliged to trouble you to examine them in detail, I will not encroach on the time of your Majesty to-night, but will request your attention to morrow morning." "To-morrow morning!" repeated the Queen; "to-morrow is Sunday, my lord." "True, your Majesty, but business of the State will not admit of delay." "I am aware of that," replied the Queen; "and as, of course, your lordship could not have arrived earlier at the palace to-night, I will, if those papers are of such pressing importance, attend to their contents after Church to-morrow morning." So to Church went the Queen and the Court, and to Church went the noble lord, when, much to his surprise, the subject of the discourse was on the duties of the Christian Sabbath. "How did your lordship like the sermon?" asked the Queen. "Very much, indeed, your Majesty," replied the nobleman. "Well, then," retorted her Majesty, "I will not conceal from you that, last night, I sent the clergyman the text from which he preached. I hope we shall all be improved by the sermon." The Sunday passed without a single word being said relative to the State papers; and, at night when her Majesty was about to withdraw, "To-morrow morning, my lord, at any hour you please," said the Queen, turning to the nobleman, "as early as seven, my lord, if you like, we will look into the papers." The nobleman said "That he could not think of intruding on her Majesty at so early an hour; he thought nine o'clock would be quite soon enough." "No—no, my lord," replied the Queen, "as the papers are of importance, I wish them to be attended to very early. However, if you wish it to be nine, be it so;" and accordingly the next morning at nine her Majesty was seated ready to receive the nobleman and his papers.—*Fraser's Magazine.*

CHURCH ROBBED.—On the night of the 8th ult., the Episcopal Church in the town of Patterson, Putnam county, was broken open and robbed by some person or persons, of the clergyman's gown and two scarfs—one of the latter belonging to the gown, and the other to the surplice. The value of the property stolen is from $25 to $30.

The Rev. Dr. Vaughan, late Secretary and General Agent for Foreign Missions, is at present laboring in Glynn county, Georgia. His post-office is Darien, Georgia.

The less confidence we repose in earthly comforts, the more we ingratiate ourselves with God.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of JAMES A. SPARKS,
Feb. 10. 109 Nassau street, New York.

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 109 Nassau street, New York, (up stairs,) has just published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Babtist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cents.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cents.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. Jan. 27.

NEW ENGLISH THEOLOGICAL BOOKS.

Received per last arrival. For sale by the Importers, D. APPLETON & CO., 200 Broadway.

LIBRARY of the Fathers, translated.
Vol. 13 S. Athanasius' Historical Tracts, $2 75.
Vol. 14 S. Chrysostom's Homilies on Philippians, Colossians, and Thessalonians, $4.
Vol. 15 S. Chrysostom's Homilies on St. Matthew, plates, $3.
Library of Anglo Catholic Theology, vol. 13.
The Theological Works of Herbert Thorndike, vol. 1, $3. Do. Vol. 14.
The Theological Works of Bishop Beveridge, vol. 3, $3 25.
The Position of the Church of England in the Catholic World; suggested by the perusal of Tract No. 90, by the Rev. I. D. Page, M. A., 8vo., $2 75.
The Clergy List for 1844, 8vo., $2 75.
Bampton Lectures, 1843, by Anthony Grant, D. C. L., 8vo., $3 25.
Tracts of the Anglican Fathers, 4 vols. 8vo. $10.
Tracts on Christian Doctrine and Practice, 4 vols. 12mo. $5.

D. APPLETON & CO. receive by every steamer all the most important Episcopal publications of Oxford and London. Feb. 24.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION has in course of publication the following books, viz.:

The Juvenile Repository, being the republication in three or more volumes, of a series of choice books for children, from the press of 'Burns,' London.

Sacred History, Old Testament, one vol. 18mo.

Recently published by the General Protestant Episcopal Sunday School Union.

The Rector's Visits; or, Stories on the Lord's Prayer, 18mo. 108 pages.

The Children of Hazlewood School; or, Ill Conduct at Church. 18mo. 48 pages.

James Ford; or, The Heedless Boy. 18mo. 24 pages.

Beaven's Help to Catechizing. From the second London edition, revised and amended by the author, and the Executive Committee of the S. S. Union. 114 pages, 18mo. in stiff pasteboard covers. Price $10 per hundred, with the usual discount to Sunday Schools.

Also, a finer edition of the same, with an Introduction of 24 pages. Fine muslin, 28 cts. each, discount as above.

A clergyman at the West writes: "It is the most popular book amongst teachers, scholars, and parents, and the best for Sunday Schools I ever knew." The same testimony is coming in from all quarters.

Orders may be addressed to DANIEL DANA, JR., Agent,
Jan. 27—tf 20 John st., New York.

WORKS ON EPISCOPACY.

DR. BOWDEN'S LETTERS to Dr. Miller; Dr. Cooke on the Invalidity of Presbyterian Ordination and Episcopacy, tested by Scripture, in two volumes, in boards, and bound in sheep; also, Leslie on Deism; West on the Resurrection; Walton's Lives; Gibson's Letters; Life of Bishop Heber, &c., for sale at low prices at the Church Depository, 20 John street, by THOMAS C. BUTLER.
January 20.

THE ILLUSTRATED BOOK OF COMMON PRAYER.—Just published, the Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America, with the Psalter, or Psalms of David; together with the Psalms and Hymns in metre. Containing upward of seven hundred engravings on wood, in part from original designs, but principally taken from the English, and adapted to the present edition, edited by Rev. J. M. Wainwright, D. D., complete in one handsome volume, royal 8vo., superbly bound in English morocco. Price $8,50. For sale by
J. A. SPARKS, Churchman's Bookstore,
Jan. 27. 109 Nassau street.

INTERESTING PUBLICATION, having special connexion with the present controversy between EPISCOPACY AND PRESBYTERIANISM.

An Apology for Apostolic Order and its Advocates, in a series of letters addressed to the Rev. John M. Mason, D. D., by the late Bishop Hobart. Price 50 cents. Just published and for sale by
STANFORD & SWORDS,
Jan. 13—4t 139 Broadway.

FRENCH LANGUAGE.—Rev. C. H. WILLIAMSON continues giving lessons in the French language. He has a class for *beginners*, and one for those who are *far advanced* in the study of the language. Each class meets twice a week.

For more particulars, apply at No. 72 Murray st.
Jan. 27—4t$

WANTED.—A situation by a middle aged woman, as nurse to some respectable family in the city or country. She has had charge of a nursery for a number of years, in which she has made herself generally useful, and has given entire satisfaction. Inquire 176 Division street. Jan. 27—3t$

FOR SALE, a Vault in Greenwood Cemetery situated on "The Route" over Sylvan Lake. It has Marble Entablature and door with lock, &c. The key and particulars can be had of Mr. Wilson, at the first entrance to the Cemetery, or of Fisher & Bird, 287 Bowery. February 10—4t$

TO FAMILIES.—For sale, two capacious, dry, and well built family vaults, on the east side of St. Matthew's Church, Christopher st. For particulars, apply at No. 50 Fourth st. Jan. 27.

STANDARD CHURCH WORKS.

PALMER'S Treatise on the Church, 2v. $5.
Burnet's History of the Reformation, best edition, 4v. $8.
Burnet's ditto, cheap edition, 3 v. $2 50.
Burnet's Exposition of the XXXIX. Articles, 8vo. $2.
Pearson's Exposition of the Creed, 8vo. $2.
Kip's Double Witness of the Church, 16mo. $1 25.
Churton's Early English Church, 16mo. $1.
Sutton on the Sacrament, 16mo. $1.
Learn to Die, by Christopher Sutton, D. D., 16mo. $1.
Learn to Live, do do 16mo. $1.
Spincke's Manual of Private Devotion, 16mo. $1.
Practical Christian, by R. Sherlock, D. D., 16mo. $1.
Maurice on the Kingdom of Christ, 8vo. $2 50.
Newman's Parochial Sermons, 2v. 8vo. $5.
Manning on the Unity of the Church, 16mo. $1.
Evans' Rectory of Valehead, 16mo. 75 cents.
Jeremy Taylor's Golden Grove, 16mo. 50 cents.
Bishop Patrick on Prayer, 16mo. 75 cents.

For sale by J. A. SPARKS, Churchman's Bookstore, 109 Nassau street. Jan. 27.

CHURCHMAN'S LIBRARY.

(Recommended to patronage by the Bishops of New Jersey, Pennsylvania, Maryland, and New York.)

A SERIES of publications, original and from the English press, in Monthly Numbers of 56 octavo pages each, on fine paper, at $2 25 a year, payable, by city subscribers, on delivery of the numbers. Mail subscribers $2, or six copies sent to one address $10, enclosed in advance, to the Publisher. Postmasters are authorized to remit for periodicals. The following works will be embraced in the series:—

A History of the English Reformation, by Massingberd; Christian Morals, by Sewell; St. Antholin's, or Old Churches and New, by Paget; Bowden's Life and Pontificate of Gregory VII.; Lives of Eminent English Laymen, by Teale; The Great Necessity and Advantage of Public Prayer an Frequent Communion, by Bishop Beveridge; Manndng's Sermons; Church Clavering, or The School-Masiter, by Gresley; Life of Wm. Wilberforce, abridged, by his Sons; Travels in the East, by Rev. H. Formby, &c.

The second number for January, is now out; and the third number containing the conclusion of the "English Reformation," by Massingberd, and the commencement of "Church Clavering," is in press. J. R. DUNHAM.
Flemington, N. J., Feb. 6, 1844.
General Agent for the city of New York,
Feb. 10. J. A. SPARKS, 109 Nassau street.

ORGAN MANUFACTORY, Anthony street, New York. Mr. JARDINE has the pleasure of submitting the following testimonial:

St. Albans, Vt., November 28, 1843.

Sir,—We feel it a privilege as well as a duty we owe you, that we award our testimony of very decided approbation and praise in favor of the Organ just built and erected by yourself in our Church edifice; presented to the church by the very generous and estimable lady of our worthy Rector, Mrs. Ann D. Hoit.

And we can assure you, dear sir, that in this, we have expressed the universal opinion of all who have listened to its most delightful and thrilling tones. The beauty of design, proportions, and style of finish, its full, rich, sweet and melodious tones, we are sure cannot be excelled in one of its size and variety.

Very respectfully,
Gardner G. Smith, S. P. Eastman, H. B. Sowles, Bildad Paull, } Wardens and Vestry of the Parish of Union Church, St. Albans.

To Mr. George Jardine, Organ Builder, New York.

The above Instrument is in a Black Walnut Case, of Gothic design—has two rows of Manuals, 14 stops, and Pedal Bass to CCC.

He begs to state that he has been awarded for the last six successive years the highest Premiums of the American Institute, for the best Organs.

And from his long experience as a practical finisher in this country, and also in two of the largest Organ Manufactories in London, he warrants his Organs fully equal, if not superior—and from 10 to 20 per cent cheaper than can be obtained elsewhere in this city.

A variety of Church and Parlor, and Church Barrel Organs constantly on hand. Dec. 9.

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.
HENRY ERBEN,
Oct. 1—tf 172 Centre st., head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.
THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

TRINITY SCHOOL,

No. 76 Varick Street.

REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

TIRNITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

FOR SALE, pew No. 50, in St. John's Chapel, North aisle, and extending into the body of the Church. Price, $500.
Enquire at No. 83 Murray street. Feb.3—tf

KNIGHT & COLBURN,

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